



Adi Shankaracharya

VIVEKCHUDAMANI

TOPICS

- Summary*
- Meditation Verses*
- Top 70 Verses*

PRAYERS

OM SAHANA VAVATHU
SAHANAU BHUNAKTU
SAHA VEERYAM KARAVAAVAHAII
TEJAS VINAAVA DHEETA MASTU
MA VIDH VISHAVA HAI
OM SHANTI SHANTI SHANTI HI

May the Lord protect us.

May He make us enjoy our sessions together.

May we both strive together.

May our studies be bright and brilliant.

May there be no misunderstanding between us.

Let there be peace outside and with in.

Om Peace, Peace, Peace.

[Top 70 Verses](#)

[Verse 26](#)

Vivekachoodamani Birds eye view of Entire Text :

581 Verses - 8 Topics

(1)

(3)

(5)

(7)

Verse 1 to 71

Verse 210 to 253

Verse 418 to 478

Verse 520 to 575

Introduction
Utpothgataha

Maha Vakyam
Jivatma / Paramatma
Aikyam

Mukti liberation
result of Digesting
Shastra Teaching

Aashirvada

Parting Advice to
Disciple

(2)

(4)

(6)

(8)

Verse 72 to 209

Verse 254 to 417

Verse 479 to 519

Verse 576 to 581

Sapta Prashna
Uttarani - Answer to
7Questions

‘Nididhyasanam’
Assimilation by
dwelling on Teaching

- Krutagnyata
- Gratitude to teacher
- Danya Vada Arpanam

Upasamhara
conclusion

Topic No. 1 - Utthgataha - Introduction :

- Glory of human Manushya - Janma... only in human birth liberation possible.
- Human birth validated only by utilising Janma for liberation.
- Spiritual growth is gradual.

Discover 1st Stage :

- Know Moksha ultimate goal of life.

2nd Stage :

- Moksha attained only through Jnanam
- Desire for Moksha converted into desire for Jnanam.

3rd Stage :

- Jnanam attained only through Shastra.
- Shastra only mirror - Keep it in front and see my nature clearly.
- Jnana Ichha converted into Shastra Vichara Ichha - Desire for scriptural study.

4th Stage :

- Never enquire Shastra by yourself, Shastra never speaks to me directly.
- Require guide to open Shastra, Sun required to open lotus.

Vedanta :

- Ambuja Suryaha... Tasmai Guruve Namaha

- Shastra building opens in presence of Guru Shastra Vichara Ichha converted to Guru Sravana Ichha.

How to find Appropriate Guru?

- Happens by gods Grace.
- Once Seeking is intense, invoke Grace of lord, Get opportunity to do Sravanam.
- Qualification of Guru and Disciple.

Topic No . 2 :

Verse 48 & 49 :

शिष्य उवाच ।
कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।
यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ 48 ॥

śiṣya uvāca |
kṛpayā śrūyatām svāminpraśno'yam kriyate mayā |
yaduttaramaham śrutvā kṛtarthah syām bhavanmukhāt || 48||

The disciple said: Kindly listen, O Master, to the questions that I now raise. Hearing their answers from your lips, I shall feel entirely blessedly gratified. [Verse 48]

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विविकः कथमेतदुच्यताम् ॥ 49 ॥

*ko nāma bandhah kathameṣa āgataḥ
katham pratiṣṭhāsyā katham vimokṣḥ |*
*ko'sāvanātmā paramaḥ ka ātmā
tayorvivekaḥ kathametaducyatām || 49||*

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me.
[Verse 49]

Sapta Prashantaha - Verse 72 to 209 :

- 1) Atma
- 2) Anatma
- 3) Bandaha (Bondage)
- 4) Cause of Bondage Banda Hetuhu
- 5) Liberation
- 6) Means of liberation Moksha Hetuhu
- 7) What Nourishes Supports - Perpetuates Bondage Pratishta.

I) Definition of Atma :

- 1) Atma is real I which is of the nature of Chaitanyam / Consciousness.

What is Consciousness?

- 1) Not part / Product / Property of body
- 2) Independent entity pervading and Enlivening body.
- 3) Not limited by size of body
- 4) Survives death of body
- 5) Surviving ‘Consciousness’ can’t be contacted, because of lack of Medium.

II) Definition of Anatma :

a) From Angle of Nature :

- Body has Sharira Trayam
- Sthula, Sukshma, Karana.

b) W.r.t Functions - 5 Layers Pancha Koshas :

Anna	Prana	Mano	Vigyana	Ananda
Covering	Energy	Emotions	Intellect	Deeper most Sub-Conscious

- Inert Material.

III) What is Bondage?

- Mistaking inert body Anatma as myself, Having individuality based on body is Bandaha.
- Anatmani Atma Buddhi - Bandaha.

IV) What is cause of bondage?

- Any mistake is born out of ignorance.
- Here self Mistake is self ignorance.
- I don't know I am different from body, I Mistake body as myself.

V) What is Moksha?

- Destruction of mistake
- Form of correction of mistake
- Form of conviction of Mistake - I am body.

I am not body... Who am I?

- I am 'Consciousness' - Different / Pervade / Eternal is my real nature.
- Anatmani - Atmatva Buddhi Tyagaha, Giving up of Deha Abhimana = Moksha.

VI) What is means of Moksha? How to correct mistake?

- Jnanam - Discrimination only means of liberation!

Asking Question :

- Am I really body or some one else?

Drk Drishya Viveka :

- Most important method.

Method :

- I am different from whatever I experience... Powerful tool.

- World / Body / Mind I intimately experience... I am different from world / Body / Mind.
 - World - Little bit far
 - Body - Closer
 - Mind - Closest
- Contact lens - Intimately close

Not myself

Spectacles :

- Use intimately
- Integral part of myself
- Instrument to experience the world
- I am not contact Lens / Body / Mind instrument.
- Atma - Anatma - Viveka = Moksha Karanam
- Final Question = Bandah Pratishta.
- What is reinforcing factor of bondage.

VII) What nourishes bondage?

- Every other activity I do other than Self enquiry, Nourishes bondage.

Mahavakya Vichara Topic 3 - Verse 210 to 253 :

- Jivatma / Paramatma - Aikyam Jananam.

What is significance of Mahavakya?

- When I do Drk Drishya Viveka, I know I am Chaitanya Sentient Consciousness - Everything else is inert.
- I Consciousness observer - Drk
- World - inert Observed Drishyam
- There is Drk Drishya Sambandha
- Process incomplete because I am Drk / World is Drishyam - Dvaitam must go to higher level.
- I am Drk Observer and also, Karanam of Drishya Prapancha.
- Karanatvam expressed as Brahman, Aham Brahma Asmi is Karanatvam.



Discovery → Cause not person

Aham Karanam Asmi :

1st I am Observer	2nd I am Cause Brahman - Karanam
Drk Dishya Viveka	I am Elevated

What becomes status of world :

- World taken as Drishyam now becomes Karyam.
- I am Karanam - World is Karyam is new relationship.

I am Drk	World is Drishyam
Observer Consciousness Sakshi Chaitanyam	Is old Sambandha

- Conversion of Drk Drishya Sambandha into Karana, Karya Sambandha Is function of Mahavakyam.
- **Aham - Means Drk**
- **Brahman Asmi - Means Karanam Asmi**

What is benefit of this knowledge?

- Since I know I am Karanam and world is Karyam.

Corollary :

- Karyam can't exist separate from Karanam.–
- Observed dream can't exist separate from observer 'I'
- Waking world like dream - Doesn't exist separate from observer Karanam / Consciousness.

Previously	Now – Through Mahavakyam
<ul style="list-style-type: none"> - Drk / Drishya - There is Duality 	<ul style="list-style-type: none"> - Aham Brahmasmi - Advaitam - No Duality

- Clay and Pot
- Gold and Ornament
- Wood and Furniture
- Observer I / Consciousness and waking world - Prapancha.



Karanam

- Looks as though counting 2 words - 2 Substances.
- Between clay and Pot - Karya - Karana Sambandha is there, Substance one - Names many.
- If 2 words, have 2 separate substances you should be Able to remove pot from clay - But you can't.

Therefore Only one substance :

- World and me.. Not 2 Substances only one Substance.

Brihadaranyaka Upanishad :

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं
 परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं
 परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो
 देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं
 परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे
 लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma tam parādādyo'nyatrātmano brahma veda, kṣatram tam
 parādādyo'nyatrātmanah kṣatram veda, lokāstam
 parāduryo'nyatrātmano lokānveda, devāstam parāduryo'nyatrātmano
 devānveda, bhūtāni tam parāduryo'nyatrātmano bhūtāni veda, sarvam
 tam parādādyo'nyatrātmanah sarvam veda; idam brahma, idam
 kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idam sarvam
 yadayamātmā ॥ 6 ॥

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self.[2 - 4 - 6]

Taittriya Upanishad :

हाऽ चु हाऽ चु हाऽ चु ।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नदोऽहमन्नादोऽहमन्नादः ।
अहग्ं श्लोककृदहग्ं श्लोककृदहग्ं श्लोककृत् ।
अहमस्मि प्रथमजा ऋताऽस्य ।
पूर्वं देवेभ्योऽमृतस्य नाऽ भायि ।
यो मा ददाति स इदेव माऽ वाः ।
अहमन्नमन्नमदन्तमाऽच्चि ।
अहं विश्वं भुवनमभ्यभवाऽम् ।
सुवर्ण ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā� vu hā� vu hā� vu,
aham-annam-aham-annam-aham-annam,
aham-annādo3-'ham-annādo3-'ham-annādaḥ,
ahagm̄ śloka-kṛd-ahagm̄ śloka-kṛda-hagm̄ śloka-kṛt,
aham-asmi prathamajā ṛtā3-sya,
pūrvam̄ devebhyo-'mṛtasya nā3 bhāyi,
yo mā dadāti sa edeva mā3 vāḥ,
aham-annam-annam-adantamā3-'dmi,
aham viśvam̄ bhuvanam-abhya-bhavā3m,
suvarna jyotīḥ, ya evam̄ veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

What is reason?

- Because between me and world there is Karya Karana Sambandha.

What is Karanam?

- I am Karanam... Kaivalyo Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

What is function of Mahavakya?

- Converting Drk Drishya Sambandha into Karya Karana Sambandha.

Topic 4 - 254 to 417 - Nididhyasanam / Samadhi Abhyasa :

- Internalisation / Focussing on teaching

Soaking in teaching

Saturating myself in teaching

- Hearing / Reading / Teaching / Sitting in ‘Mananam’ = Samadhi Abhyasa, Yogic Method of ‘Mananam’ Ashtanga Yoga.

Topic 5 : 418 to 478 :

- Benefit of Nididhyasanam / internalisation.
- Internalisation is a gradual process.

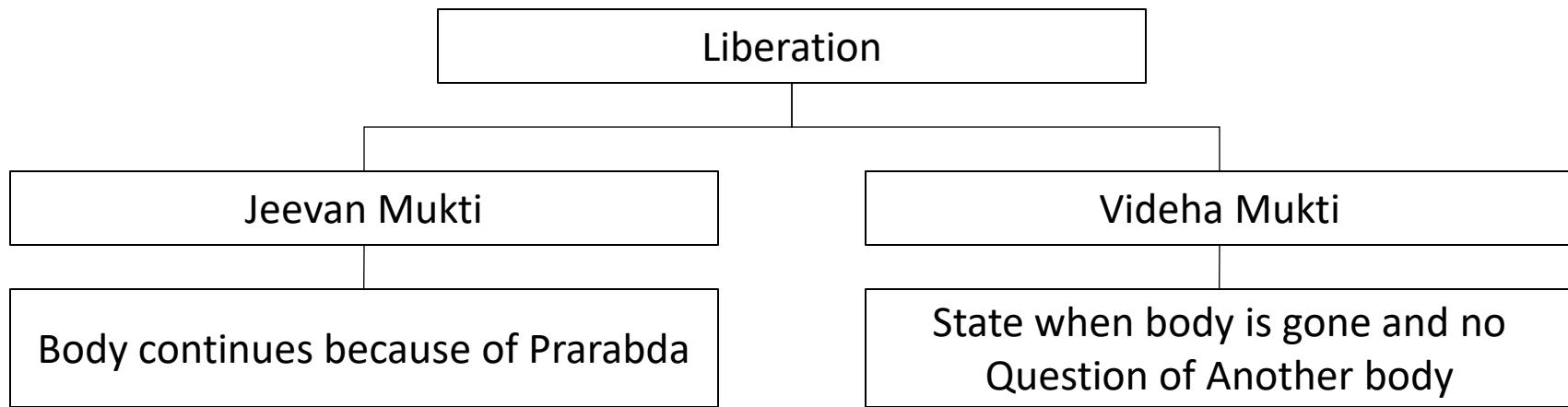
How to detect whether I have internalised or not?

- Frequency of negative reaction
- Intensity of negative reaction
- Recovery period of negative reaction

}

Comes Down

- Body / Mind / Speech - Most intense
- Body / Mind - Medium intensity
- Only Mind - Minimum intensity
- Recovery period - Time to get out of reaction –
- By observing this, we claim our Mukti / Liberation which is of 2 types.



- Difference - w.r.t. worldly people
- Jnani - Doesn't see any difference - For him presence and absence of body makes no difference.
- In his vision - Body = Mithya... Mirage water

- What will be difference in sand
- When you see / Don't see mirage water - No difference w.r.t. sand.
- I was / I am / Ever will be liberated.

Topic 6 : Verse 479 to 519 :

Disciple's gratitude :

- Teacher alone makes Shastram valid
- Start with prayer to God
- Lord introduces me to Guru
- Guru introduces me to Shastra and disappears.

Shastra = Mirror / Darpanam :

- When I look into Shastra mirror, mirror takes me to my own Self.
- As though extrovert... When I look at mirror... I am seeing myself!!
- God - Guru
- Guru - Shastra
- Shastra - Myself
- I am indebted to God for Guru
- I am indebted to Guru for mirror - Shastra
- I am indebted to Shastra for putting me into lap of myself!

Gratitude Eternal :

- Vedanta / Guru / Ishvara - Sambandha eternal.
- 1st Worship these 3 for gaining Jnanam.
- Later worship these 3 as gratitude

Topic 7 : Verse 520 to 575 : Guru's Aashirvada

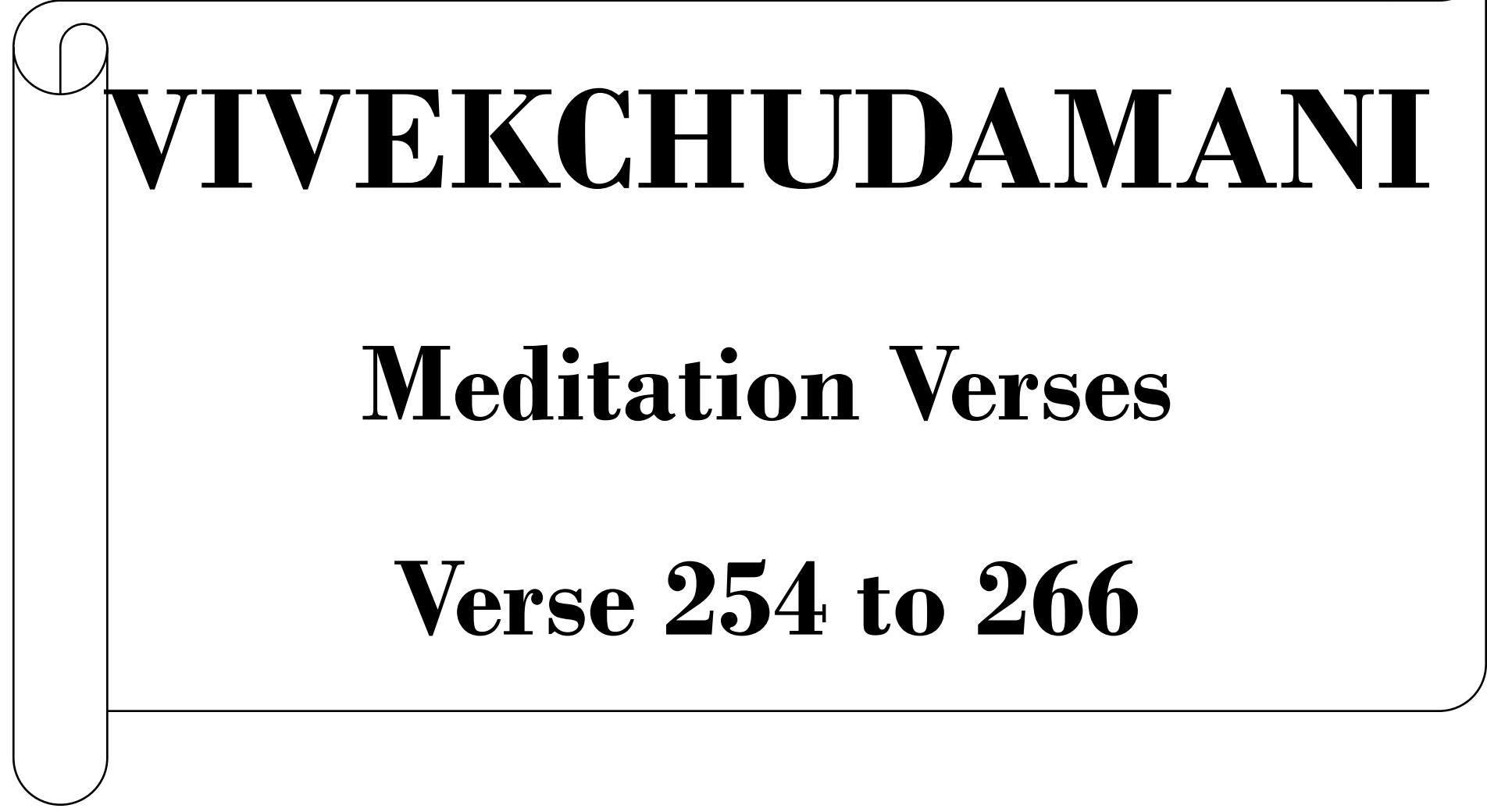
- I Have handed over mirror to you.
- At regular intervals, look at Shastra mirror.
- Guru has trained you, how to look at Shastra.
- Brahmachari / Grihasta / Vanaprastha / Sanyasa any Ashrama ok.
- Enjoy life and be free, Guru gives freedom to disciple.

Topic 8 : Verse 576 to 580 :

- Upasamhara - Conclusion of dialogue
- Master of ceremony - Shankara Glorifies text.

Metaphor of desert used :

- Guiding text - Takes tired traveller to spring place by Shastra.
- Shankara Bharati - Nirvane Sanyasini



VIVEKCHUDAMANI

Meditation Verses

Verse 254 to 266

VIVEKCHUDAMANI

Meditation Verses : I am.... Divine essence..

S. No.	Meditation Verse	Meaning
1.	Verse 254	<ul style="list-style-type: none"> - Not conditioned by Space, time, object.
2.	Verse 255	<ul style="list-style-type: none"> - Pure Consciousness - Can't be thought - Can't speak - Pure intellect has subtle power of perception
3.	Verse 256	<ul style="list-style-type: none"> - Can't see <p>Beyond :</p> <ul style="list-style-type: none"> - Hunger – Thirst - Fascination – Revulsion - Old age – Death
4.	Verse 257	<ul style="list-style-type: none"> - Gross perceived sense organs - Subtle – perceived by mind - Brahman illuminates both - Incomparable

S. No.	Meditation Verse	Meaning
5.	Verse 258	<ul style="list-style-type: none"> - No birth, growth, change, decay, disease death. - Avyaya changeless - No Srishti, Sthithi, Laya for Brahman.
6.	Verse 259	<ul style="list-style-type: none"> - Never non-existent - Illuminator of Body / Mind / Intellect, Perceiver / Feeler / Thinker, Objects / Emotions / Thought. - Waveless Sea - Infinite Homogeneous mass of consciousness. - Ever liberated
7.	Verse 260	<ul style="list-style-type: none"> - One - Cause for world - Causeless - Distinct from cause and effect. - Material cause + efficient causes

S. No.	Meditation Verse	Meaning
8.	Verse 261	<ul style="list-style-type: none"> - Beyond agitations - Unconditioned, infinite, immortal. - Illumines change + changeless. - Pure Sukham - Without Tamas, Vasana, Maya.
9.	Verse 262	<ul style="list-style-type: none"> - Plurality due to delusion of Mind. - World only Name - Form, Quality – Activity. - Mindless seeing is perception of truth.
10.	Verse 263	<ul style="list-style-type: none"> - Nothing beyond that (Paratpara) - Pratyag – behind Mind - No decay in bliss of Brahman.
11.	Verse 264	<ul style="list-style-type: none"> - Use scriptural argument to arrive at truth.
12.	Verse 265	<ul style="list-style-type: none"> - Remain ever established in Brahman beyond cause – effect universe.
13.	Verse 266	<ul style="list-style-type: none"> - In the cave of intellect is Brahman.

Meditation Verses

Verse 254 :



जातिनीतिकुलगोत्रदूर्गं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

*jātinītikulagotradūragam
nāmarūpaguṇadoṣavarjitam |
deśakālaviṣayātivarti yad
brahma tattvamasi bhāvayātmani || 254||*

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects ‘That Brahman thou art’ Meditate on this in your mind.[Verse 254]

- Not conditioned by Space, time, object.

यत्परं सकलवागगोचरं
 गोचरं विमलबोधचक्षुषः ।
 शुद्धचिद्धनमनादि वस्तु यद्
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255 ॥

*yatparam sakalavāgagocaram
 gocaram vimalabodhacakṣuṣah |
 śuddhacidghanamanādi vastu yad
 brahma tattvamasi bhāvayātmani || 255||*

The supreme Brahman which is beyond the expression of speech, which is only for the eye of 'Pure illumination', which is pure Mass of consciousness, which is a Beginningless entity - 'That Brahman thou art' - Meditate on this in your mind.[Verse 255]

- Pure Consciousness
- Can't be thought
- Can't speak
- Pure intellect has subtle power of perception

Verse 256 : 

षड्भिरुमिभिरयोगि योगिहृद-
भावितं न करणौर्विभावितम् ।
बुद्ध्यवेद्यमनवद्यमस्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 256 ॥

sadbhirūrmibhirayogi yogihṛd-
bhāvitam na karanaivibhāvitam |
buddhyavedyamanavadyamasti yad
brahma tattvamasi bhāvayātmani || 256||

That which is untouched by the ‘six waves of sorrow’, which the yogi’s heart meditates upon but which is not grasped by the sense organs, that which the intellect cannot know, which is unimpeachable - ‘That Brahman thou art’ Meditate on this in your mind. [Verse 256]

- Can’t see

Beyond :

- Hunger – Thirst
- Fascination – Revulsion
- Old age – Death

भ्रान्तिकल्पितजगत्कलाश्रयं
स्वाश्रयं च सदसद्विलक्षणम् ।
निष्कलं निरुपमानवद्धि यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 257 ॥

*bhrāntikalpitajagatkalaśrayam
svāśrayam ca sadasadvilakṣanam |
niṣkalam nirupamānavaddhi yad
brahma tattvamasi bhāvayātmani || 257||*

That which is the ‘substratum’ for the universe and its various aspects which are all due to delusion, which supports itself, which is other than the gross and the subtle, which has no parts and truly has no comparison ‘That Brahman thou art’ - Meditate on this in your mind.
[Verse 257]

- Gross perceived sense organs
- Subtle – perceived by mind
- Brahman illuminates both
- Incomparable

Verse 258 : 

जन्मवृद्धिपरिणत्यपक्षय-
व्याधिनाशनविहीनमव्ययम् ।
विश्वसृष्ट्यवविधातकारणं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 258 ॥

janmavṛddhipariṇatyapakṣaya-
vyādhināśanavihīnamavyayam |
viśvasrṣtyavavighātakāraṇam
brahma tattvamasi bhāvayātmani || 258 ||

That which is changeless and so free from birth, growth, development, waste, disease and death, which is indestructible and the cause of the creation, maintenance and dissolution of the universe ‘That Brahman thou art’ - Meditate on this in your mind.[Verse 258]

- No birth, growth, change, decay, disease death.
- Avyaya changeless
- No Srishti, Sthithi, Laya for Brahman.

अस्तभेदमनपास्तलक्षणं
 निस्तरङ्गजलराशिनिश्चलम् ।
 नित्यमुक्तमविभक्तमूर्ति यद्
 ब्रह्म तत्त्वमसि भावयात्मनि ॥ 259 ॥

*astabhedamanapāstalakṣaṇam
 nistarangajalarāśiniścalam ।
 nityamuktamavibhaktamūrti yad
 brahma tattvamasi bhāvayātmani || 259||*

That which is free from all distinctions, which is never of the nature of Non-existence, which is calm like an ocean without waves, which is ever free and is of indivisible form ‘That Brahman thou art’ - Meditate on this in your mind. [Verse 259]

- Never non-existent
- Illuminator of Body / Mind / Intellect, Perceiver / Feeler / Thinker, Objects / Emotions / Thought.
- Waveless Sea
- Infinite Homogeneous mass of consciousness.
- Ever liberated

Verse 260 : 

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 260 ॥

*ekameva sadanekakāraṇam
kāraṇāntaranirāsyakāraṇam |
kāryakāraṇavilakṣaṇam svayam
brahma tattvamasi bhāvayātmani || 260||*

That which, even though it is one existence, is the cause for the many, which refutes all other causes but itself is without cause, which is distinct from cause and effect and is independent 'That Brahman thou art' - Meditate on this in you mind.[Verse 260]

- One
- Cause for world
- Causeless
- Distinct from cause and effect.
- Material cause + efficient causes

Verse 261 : 

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 261 ॥

nirvikalpakamanalpamakṣaram

yatkṣarākṣaravilakṣanam param |

nityamavyayasukham nirañjanam

brahma tattvamasi bhāvayātmani || 261||

That which is free from Maya, which is infinite and indestructible, which is other than the world of change, which is supreme and eternal, which is permanent and indivisible bliss, untainted 'That Brahman thou art' - Meditate on this in your mind. [Verse 261]

- Beyond agitations
- Unconditioned, infinite, immortal.
- Illumines change + changeless.
- Pure Sukham
- Without Tamas, Vasana, Maya.

Verse 262 : 

यद्विभाति सदनेकधा ऋमा-
न्नामरूपगुणविक्रियात्मना ।
हेमवत्स्वयमविक्रियं सदा
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 262 ॥

*yadvibhāti sadanekadhā bhramā-
nnāmarūpaguṇavikriyātmanā ।
hemavatsvayamavikriyam sadā
brahma tattvamasi bhāvayātmani || 262||*

That one reality, which appears variously because of delusion though itself always unchanged and assumes names and forms, qualities and changes, like gold through all its modifications ‘That Brahman thou art’ - Meditate on this in your mind. [Verse 262]

- Plurality due to delusion of Mind.
- World only Name - Form, Quality – Activity.
- Mindless seeing is perception of truth.

Verse 263 : 

यच्चकास्त्यनपरं परात्परं
प्रत्यगेकरसमात्मलक्षणम् ।
सत्यचित्सुखमनन्तमव्ययं
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 263 ॥

*yaccakāstyanaparam parātparam
pratyagekarasamātmalakṣaṇam ।
satyacitsukhamanantamavyayam
brahma tattvamasi bhāvayātmani || 263||*

That beyond which there is nothing, which is above Maya which is superior to its effects - The universe which is the innermost subjective self, which is of one essence, which is continuous existence-knowledge-bliss, which is infinite and immutable 'That Brahman thou art' - Meditate on this in you mind.[Verse 263]

- Nothing beyond that (Paratpara)
- Pratyag – behind Mind
- No decay in bliss of Brahman.

Verse 264 :

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्ध्या ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥ 264 ॥

*uktamarthamimamātmani svayam
bhāvayetprathitayuktibhirdhiyā ।
samśayādirahitam̄ karāmbuvat
tena tattvanigamo bhavīsyati || 264||*

One must meditate with the intellect in one's heart on the truth indicated above by means of scriptural arguments. By These means, one will realise truth without any doubts and the like, just like water in the hollow of one's hand. [Verse 264]

- Use scriptural argument to arrive at truth.

Verse 265 :

सम्बोधमात्रं परिशुद्धतत्त्वं
विज्ञाय संघे नृपवच्च सैन्ये ।
तदाश्रयः स्वात्मनि सर्वदा स्थितो
विलापय ब्रह्मणि विश्वजातम् ॥ 265 ॥

*sambodhamātram pariśuddhatattvam
vijñāya sanghe nṛpavacca sainye |
tadāśrayah svātmani sarvadā sthito
vilāpaya brahmaṇi viśvajātam || 265 ||*

In this cause-effect bundle, realising knowledge absolute free from ignorance and its effects, like the king in an army, resting in that knowledge, ever established in your own self, merge the universe into Brahman. [Verse 265]

- Remain ever established in Brahman beyond cause – effect universe.

Verse 266 :

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम् ।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः ॥ 266 ॥

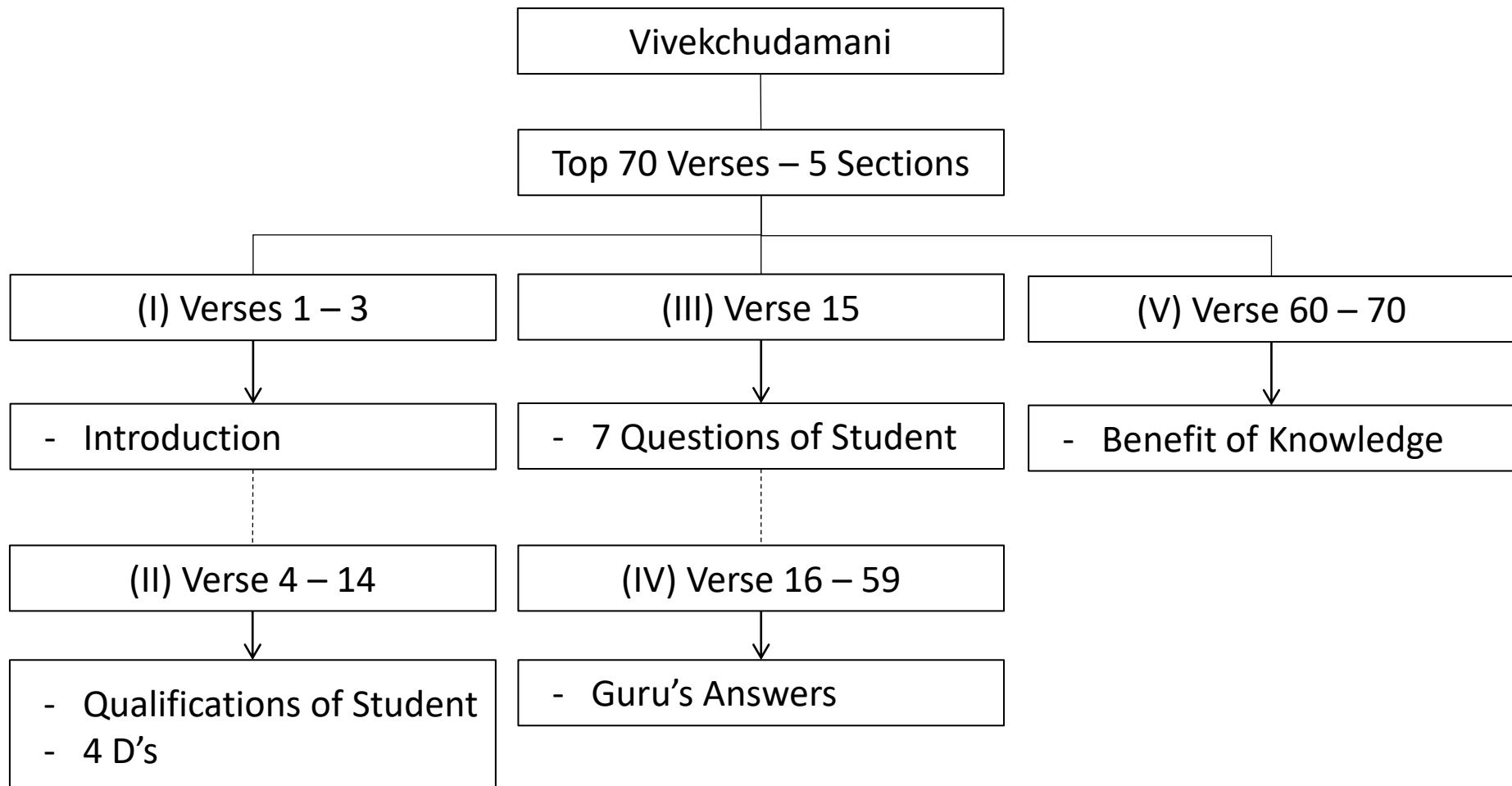
*buddhau guhāyām sadasadvilakṣaṇam
brahmāsti satyam paramadvitīyam |
tadātmāna yo'tra vasedguhāyām
punarna tasyāṅgaguhāpraveśah || 266||*

In the cave of the intellect is Brahman, other than the gross and the subtle, existence, supreme and non-dual. He no more enters the mother's womb who dwells in this cave as Brahman.
[Verse 266]

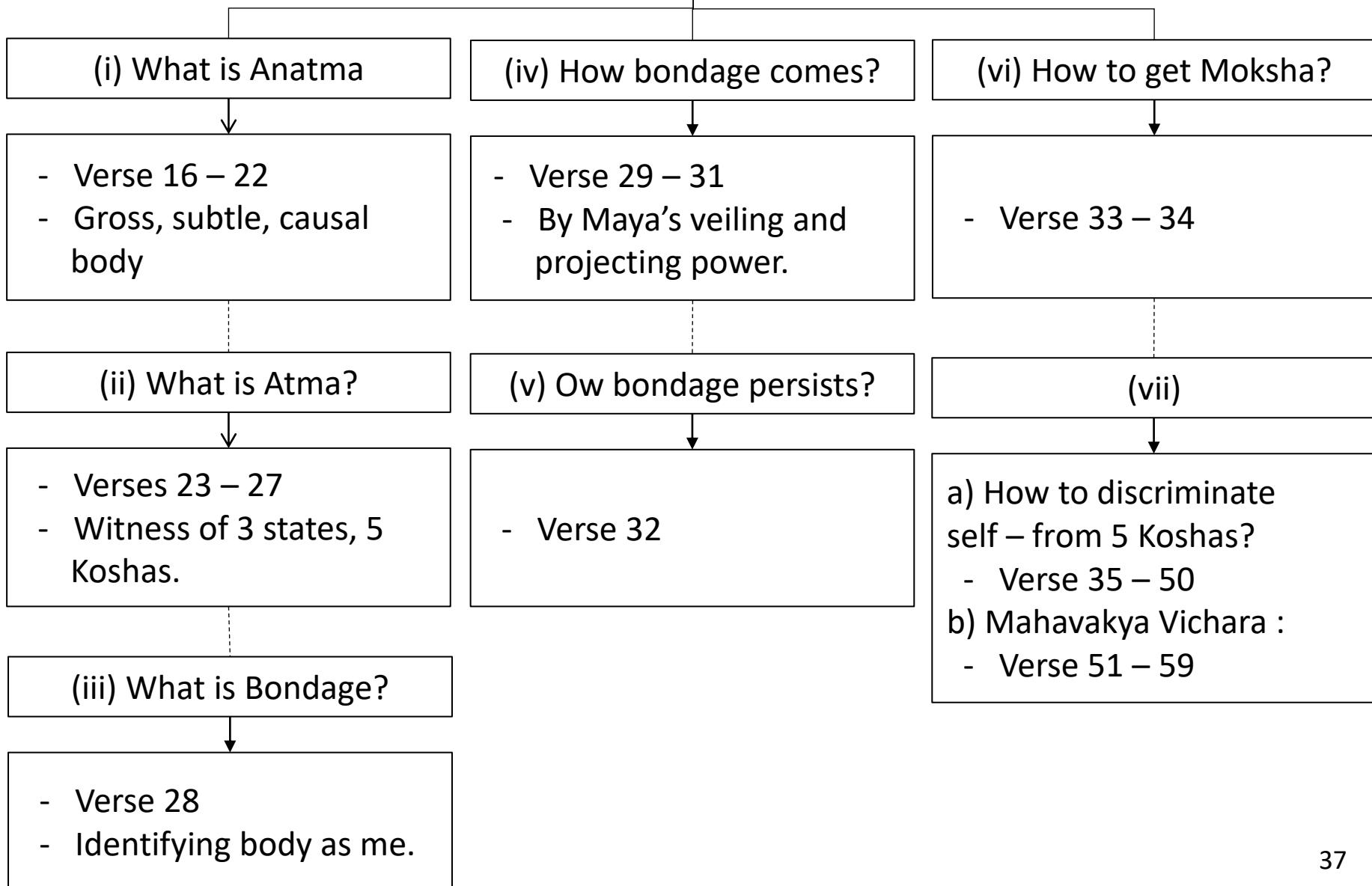
- In the cave of intellect is Brahman.

VIVEKCHUDAMANI

Top 70 Verses



Gurus Answers (Verse 16 to 59)



Vedic Cosmology

Before creation – 2 things existed

- Consciousness
- Without time
- All pervading
- Exists with unmanifest condition of Maya

- Maya – Unmanifest form of Matter.
- Material universe in seed form
- Maya has 2 states – manifest / unmanifest

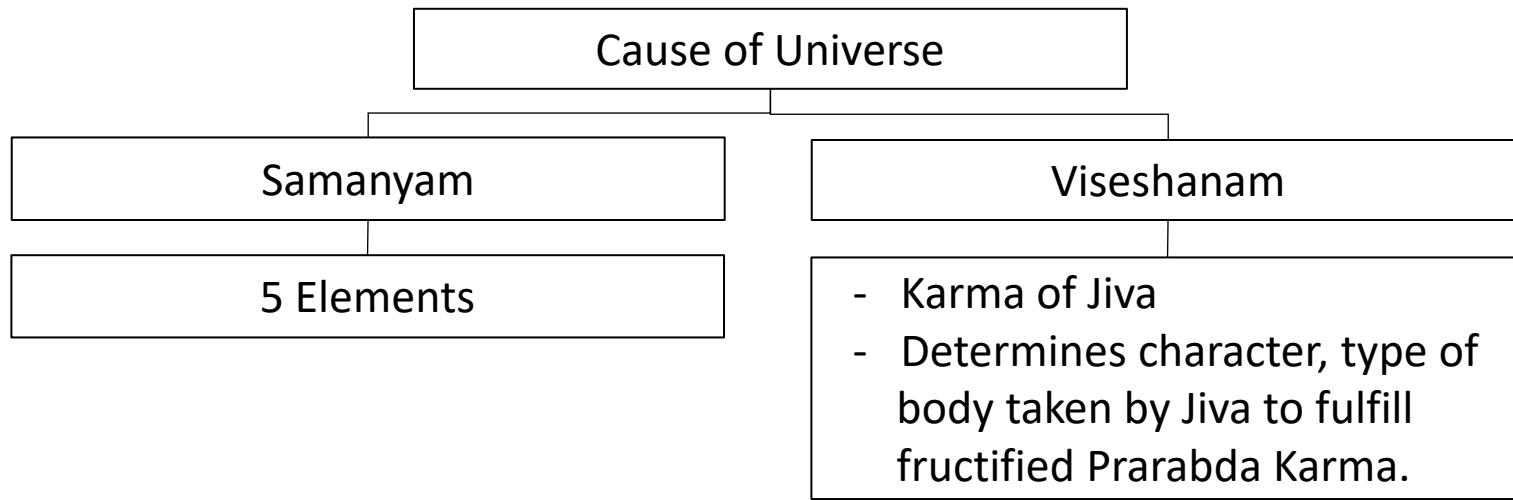
2 stages in Manifestation

Seed to Plant

- Creation of 5 subtle elements before grossification process.
- Subtle bodies as per Karma from Sattvik aspect of Maya

Plant to tree

- 5 creation of Gross elements after Panchikaranam
- Creation of the universe Gross bodies, gross objects of the universe from Tamas aspect of maya (Micro + Micro)



Sukshma Shariram : (Upadhi medium, not original nature of Jiva)

- Exists in manifest and unmanifest.
- 5 Subtle elements
- 5 Organs of knowledge
- 5 Organs of Action
- 5 Pranas
- 4 Antahkaranam(Mind, Intellect, Memory, Ego)

24
- Subtle body is an instrument, Upadhi, medium for transactions in waking state.
- Jnani – knows when Shariram appears in waking state, he is finite but remembers he is immortal, Brahman (Without Upadhi)
- Atma becomes Karta Bokta only when subtle body is manifest.
- By itself Atma Asangaha, unconnected with Sukshma Shariram.
- **As long as Jiva thinks he is Sukshma Shariram, he is in ignorance**

SR. No	Original text Verse No	Details
Topic I : Verse 1 to 3 - Introduction		
1	Verse 1	- Introduction
2	Verse 3	- Human Birth Rare
3	Verse 11	- Self Enquiry
Topic II : Verse 4 to 14 – 4 Qualifications of Student		
4	Verse 19	- 4 Qualifications
5	Verse 20	- Viveka
6	Verse 21	- Vairagya
7	Verse 22	- Kshamah
8	Verse 23	- Damah – Uparathi
9	Verse 23b, 24	- Titiksha
10	Verse 25	- Sraddha
11	Verse 26	- Samadhana
12	Verse 27	- Mumukshutvam
13	Verse 36	- Seeker

SR. No	Verse No	Details
14	Verse 47	- Bondage due to ignorance
Topic III : Verse 15 - 7 Questions of Student		
15	Verse 49	- 7 Questions
Topic IV : Verse 16 to 59 - Guru's reply		
16	Verse 88	<p>i) What is Anatma?</p> <ul style="list-style-type: none"> - Verse 16 – 22 - Real and Unreal - Gross body
17	Verse 96	- Subtle Body
18	Verse 97, 98	- Subtle body
19	Verse 100	- Asanga, unconnected Self
20	Verse 108	- Maya Shakti – Cause of waking universe
21	Verse 109	- Definition – Maya
22	Verse 120	- Causal body - Maya

SR. No	Verse No	Details
23	Verse 124	ii) What is Atma? <ul style="list-style-type: none"> - Verse 23 – 27 - Supreme self
24	Verse 125	<ul style="list-style-type: none"> - Witness of 3 States + 5 Koshas
25	Verse 126	<ul style="list-style-type: none"> - Essence behind ego, aware of presence + absence of mind.
26	Verse 127	<ul style="list-style-type: none"> - Never seen by intellect body or sense organs.
27	Verse 135	<ul style="list-style-type: none"> - Witness of Intellect
28	Verse 137	iii) What is Bondage? <ul style="list-style-type: none"> - Mayas veiling power
29	Verse 139	iv) How Bondage comes? <ul style="list-style-type: none"> - Verses 29 to 31 - Rahu Covers Sun, Maya covers Atma, veiling power.
30	Verse 140	<ul style="list-style-type: none"> - Mayas projections - Vikshepa Shakti = Mind

SR. No	Verse No	Details
31	Verse 144	<ul style="list-style-type: none"> - Bondage because of 2 Shaktis of Maya
32	Verse 145	v) How Bondage perceive? <ul style="list-style-type: none"> - Ignorance – Seed of Samsara
33	Verse 148	vi) How to get Moksha? <ul style="list-style-type: none"> - Verse 33 to 34 - By doing Svadharma, duty.
34	Verse 153	<ul style="list-style-type: none"> - Like Munja Grass, separate Atma from Anatma very carefully.
35	Verse 154	vii) How to discriminate self from 5 Koshas? <ul style="list-style-type: none"> - Verses 35 – 50 - Gross Body from food, Annamaya Kosha.
36	Verse 155	<ul style="list-style-type: none"> - Body has birth death, seen like Jar, not self.
37	Verse 166	<ul style="list-style-type: none"> - Prana not self, modification of external Vayu.

SR. No	Verse No	Details
38	Verse 183	<ul style="list-style-type: none"> - Mind not self, has beginning and end, object of cognition
39	Verse 185	<ul style="list-style-type: none"> - Intellect not self, has reflection of self, Prakrti.
40	Verse 186	<ul style="list-style-type: none"> - Ego not self, has no beginning, Jiva.
41	Verse 187	<ul style="list-style-type: none"> - 3 States, not self, Joy – sorrow belongs to intellect.
42	Verse 206	<ul style="list-style-type: none"> - Intellect not self, inert, changes.
43	Verse 207	<ul style="list-style-type: none"> - Ananda Maya Kosha not self – has reflection of Atma, fully manifest in sleep
44	Verse 209	<ul style="list-style-type: none"> - Ananda Maya Kosha not self, Modification of Prakrti, first matter, like mirror
45	Verse 211	<ul style="list-style-type: none"> - Atma different from 5 Sheaths, witness of 5 Sheaths, observer, experiencer.

SR. No	Verse No	Details
46	Verse 212	<ul style="list-style-type: none"> - Is Atma Blankness? - No – Observer of blankness in sleep.
47	Verse 213 & 214	<ul style="list-style-type: none"> - Atma never perceived by mind or sense organs, not object.
48	Verse 215	<ul style="list-style-type: none"> - Absolute Witness – Atma
49	Verse 217	<ul style="list-style-type: none"> - Atma is witness of ego, Minds conditions.
50	Verse 223	<ul style="list-style-type: none"> - Oneness – Cause of liberation
51	Verse 225	<p>Mahavakya Vichara :</p> <ul style="list-style-type: none"> - Verses 51 to 59 - Self exists independently, Ever free.
52	Verse 230	<ul style="list-style-type: none"> - Universe – effect of Brahman, hence same as Brahman.
53	Verse 231	<ul style="list-style-type: none"> - Brahman = Universe, infinite like Brahman.
54	Verse 233	<ul style="list-style-type: none"> - I Atma am not in them, they are not in me. - Gita : Chapter 9 – Verse 4&5

SR. No	Verse No	Details
55	Verse 234	<ul style="list-style-type: none"> - Waking Universe like dream, not perceived in sleep.
56	Verse 235	<ul style="list-style-type: none"> - World = Mithya - Delusion, cause of Universe, substratum is Brahman.
57	Verse 241	<ul style="list-style-type: none"> - Tat Tvam Asi - Take indicative meaning and realise oneness.
58	Verse 242	<ul style="list-style-type: none"> - Take implied meaning - Lakshyartha
59	Verse 243	<ul style="list-style-type: none"> - Maya causes difference, conditionings, causing bondage.
Topic V : Verse 60 to 70 - Benefit of Atma Jnanam – Jeevan Mukti, Videha Mukti		
60	Verse 428	<ul style="list-style-type: none"> - Man of steady wisdom
61	Verse 431	<ul style="list-style-type: none"> - Jeevan Mukta

SR. No	Verse No	Details
62	Verse 432, 433	<ul style="list-style-type: none"> - No I and Mine in a wise person. - No guilt, Anxiety.
63	Verse 440	<ul style="list-style-type: none"> - No distinction between Jiva and Brahman, universe and brahman.
64	Verse 448	<ul style="list-style-type: none"> - I am Brahman
65	Verse 459	<ul style="list-style-type: none"> - Prarabda belongs to body
66	Verse 462, 463, 464	<ul style="list-style-type: none"> - No Prarabda for Jnani
67	Verse 478	<ul style="list-style-type: none"> - I am Nondual Brahman - Abides in it
68	Verse 517	<ul style="list-style-type: none"> - I am all, transcendent, Advaitam Brahma.
69	Verse 524	<ul style="list-style-type: none"> - Bliss in self alone
70	Verse 580	<ul style="list-style-type: none"> - Conclusion - Reject world, abide in Atma - Vivekchudamani, Explains clearly why 3 bodies, 5 Koshas, 3 states not self, and what is really self.

Topic I : Verse 1 to 3 - Introduction

Verse 1 :

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ 1 ॥

sarvavedāntasiddhāntagocaram tamagocaram |

govindam paramānandam sadgurum pranato'smyaham || 1||

My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception. [Verse 1]

- Introduction

Verse 2 :

दुर्लभं त्रयमेवैतदेवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

durlabham trayamevaitaddevānugrahahetukam |

manusyatvam mumukṣutvam mahāpuruṣasamīrayah || 3||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.
[Verse 3]

- Human Birth Rare, make use of it by knowing Atma.

Verse 3 :

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।
वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ 11 ॥

cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicārena na kiñcikarmakotibhiḥ || 11||

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Reality brought about only by Self-Inquiry and not in the least by even ten million acts. [Verse 11]

- Self Enquiry and Jnana Yoga is the right path for liberation, not doing more rituals, karmas.
- Rituals, Puja, Hatha Yoga, Pilgrimage help to purify mind.

Topic II : Verse 4 to 14 – 4 Qualifications necessary in a student

Verse 4 :

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।
इहामुत्रफलभोगविरागस्तदनन्तरम् ।
शमादिष्टकसम्पत्तिर्मुक्षुत्वमिति स्फुटम् ॥ 19 ॥

*ādau nityānityavastuvivekaḥ pariganyate |
ihāmutraphalabhogavirāgastadanantaram |
śamādiṣṭakasampattirmumukṣutvamiti sphuṭam || 19 ||*

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with calmness; and the last is undoubtedly an intense desire for liberation. [Verse 19]

- 4 Qualifications, 4 D's
- Discrimination between Real and unreal.
- Dispassion from unreal.
- 6 disciplines.
- Desire to know Atma.

Verse 5 :

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।
सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ 20 ॥

*brahma satyam jaganmityetyevamrūpo viniścayah |
so'�am nityānityavastuvivekaḥ samudāhṛtaḥ || 20||*

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal. [Verse 20]

- Viveka
- Brahman – Pure, awareness, consciousness by intrinsic nature.
- Word of matter, 5 elements, inert, unreal, depends on me for existence.

Verse 6 :

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः ।
देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि ॥ 21 ॥

*tadvairāgyam jihāsā yā darśanaśravaṇādibhiḥ |
dehādibrahmaparyante hyanitye bhogavastuni || 21||*

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called ‘Detachment’. [Verse 21]

- Vairagya
- World is name, form, function
- Learn to disidentify from body and mind and claim pure consciousness as my real nature.

Verse 7 :

विरज्य विषयब्रातादोषदृष्ट्या मुहुर्मुहुः ।
स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ 22 ॥

*virajya viṣaya vrātāddoṣadr̥ṣṭyā muburmuhuḥ ।
svalakṣye niyatāvasthā manasah śama ucyate || 22||*

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama. [Verse 22]

- Shamah – control of mind.
- State of pure mind which gets the power to contemplate on Atma.

Verse 8 :

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।
उभयेषामिन्द्रियाणां स दमः परिकीर्तिः ।
बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ 23 ॥

*viṣayebhyah parāvartya sthāpanam svasvagolake ।
ubhayeqāmindriyāṇām sa damaḥ parikīrtitah ।
bāhyānālambanam vṛtterēṣoparatiruttamā || 23||*

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called Dama (self-control). The best Uparati (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. [Verse 23]

- Damah – Control of sense organs of knowledge and action.
- Uparati – condition of mind – free from external objects.

Verse 9 :

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ 24 ॥

*sahanam sarvaduhkhānāmapratīkārapūrvakam |
cintāvilāparahitam sā titikṣā nigadyate || 24||*

Titiksha or forbearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them.[Verse24]

- Titiksha – forbearance, endurance of physical pains due to Prarabda.

Verse 10 :

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम् ।

सा श्रद्धा कथिता सद्दिर्यया वस्तुपलभ्यते ॥ 25 ॥

śāstrasya guruvākyasya satyabuddhyavadhāraṇam |

sā śraddhā kathitā sadbhiryayā vastūpalabhyate || 25||

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called Sraddha* by the wise; by this alone does Reality become manifestly clear. [Verse 25]

- Sraddha – faith in words of Guru and scriptures.

Verse 11 :

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।
तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ 26 ॥

*sarvadā sthāpanam buddheḥ śuddhe brahmaṇi sarvadā |
tatsamādhānamityuktam na tu cittasya lālanam || 26 ||*

Samadhana or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure Brahman; and it is not gained through any curious indulgence of the mind. [Verse 26]

- Samadhana, Concentration and focusing ability of the mind on selected goal.

Verse 12 :

अहंकारादिदेहान्तान् बन्धानज्ञानकलिप्तान् ।
स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

*ahankārādidehāntān bandhānajñānakalpitān |
svasvarūpāvabodhena moktumicchā mumukṣutā || 27 ||*

Mumukshutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance. [Verse 27]

- Mumukshutvam, desire to free oneself from Tyrannies of one's mind and identifying ones body and mind as oneself.
- I am not Karta, Bokta Jiva.

Verse 13 :

दुर्वारसंसारदवान्नितप्तं
दोधूयमानं दुरदृष्टवातैः ।
भीतं प्रपन्नं परिपाहि मृत्योः
शरण्यमन्यदहं न जाने ॥ 36 ॥

*durvārasamśāradavāgnitaptam
dodhūyamānam duradrṣṭavātaib ।
bhītam prapannam paripābi mrtyoh
śaraṇyamanyadyadaham na jāne || 36||*

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter.[Verse 36]

- Seeker approaches Guru and expresses his problem of dealing with his own mind which is rattling, him daily (Samsara).

Verse 14 :

अज्ञानयोगात्परमात्मनस्तव
ह्यनात्मबन्धस्तत एव संसृतिः ।
तयोविवेकोदितबोधवह्निः ।
अज्ञानकार्यं प्रदहेत्समूलम् ॥ 47 ॥

*ajñānayogātparamātmanastava
hyanātmabandhastata eva samsṛtiḥ ।
taylorvivekoditabodhavahniḥ
ajñānakāryam pradahetsamūlam || 47||*

You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self. [Verse 47]

Guru's first instruction :

- You are not the body – mind complex but the supreme self.
- Bondage is due to ignorance of Atma.
- Bondage is broken by discrimination Atma from body, mind and the world of object.

Topic III : Verse 15 - 7 Questions of Student

Verse 15 :

को नाम बन्धः कथमेष आगतः
कथं प्रतिष्ठास्य कथं विमोक्षः ।
कोऽसावनात्मा परमः क आत्मा
तयोर्विविकः कथमेतदुच्यताम् ॥ 49 ॥

*ko nāma bandhaḥ kathameṣa āgataḥ
katham pratiṣṭhāsyā katham vimokṣḥ |
ko'sāvanātmā paramaḥ ka ātmā
taylorvivekaḥ kathametaducyatām || 49||*

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me.

[Verse 49]

7 Questions :

I) Ko Nam Bandah :

- What is bondage?

II) Katham Esha Agatah :

- How has bondage come to me?

III) Katham Pratishta Asya :

- How does bondage continue birth after birth?

IV) Katham Vimoksah :

- How can one get out of bondage?

V) Ko Sav Anatma :

- What is Anatma?

VI) Parmaha Kaha :

- What is Atma?

VII) Tayoho Viveka Katham :

- How to discriminate Atma and Anatma?

Topic IV : Verse 16 to 59 - Guru's reply

Verse 16 : Q1) What is Anatma? (Verses 16 to 22)

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।
समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।
अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

*pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmanā |
samutpannamidam sthūlam bhogāyatanaṁatmanah |
avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88||*

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state. [Verse 88]

Anatma consists of 3 bodies :

- I) Gross body is place of residence for the Jiva.
 - o Gross body is Made of gross 5 elements formed after grossification process of 5 elements.
- II) Subtle body is made of 5 subtle elements
- III) Causal body is made of impressions, Vasanas of past actions.
 - o The state of waking, Jiva perceives gross objects in the universe.

Verse 17 :

वागादि पञ्च श्रवणादि पञ्च
 प्राणादि पञ्चाभ्रमुखानि पञ्च ।
 बुद्ध्याद्यविद्यापि च कामकर्मणी
 पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ 96 ॥

*vāgādi pañca śravaṇādi pañca
 prāṇādi pañcābhramukhāni pañca |
 buddhyādyavidyāpi ca kāmakarmaṇī
 puryaṣṭakam sūkṣmaśarīramāhuh || 96||*

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five Pranas, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight ‘cities’ together constitute the subtle body. [Verse 96]

- 8 cities of Subtle Body = (I) 5 subtle elements + (II) 5 Organs of perception +
 (III) 5 organs of action + (IV) 5 Pranas +
 (V) 4 inner instruments... (Mind, Memory, Ego, Intellect) +
 (VI) Ignorance + (VII) Desire + (VIII) Action.
 = Total 24 constituents.

Verse 18 (a) :

इदं शरीरं शृणु सूक्ष्मसञ्ज्ञितं
 लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।
 सवासनं कर्मफलानुभावकं
 स्वाज्ञानतोऽनादिरूपाधिरात्मनः ॥ 97 ॥

*idam śarīram śṛṇu sūkṣmasañjñitam
 lingam tvapañcīkṛtabhūtasambhavam |
 savāsanam karmaphalānubhāvakam
 svājñānato'nādirupādhiraṭmanah || 97||*

This subtle body, listen carefully, also called the Linga Sarira, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one's past actions. It is the beginningless limitation superimposed on the Self and brought about by its own 'ignorance' [Verse 97]

- Subtle body is produced by subtle elements from the causal body (Vasanas).
- It superimposes limitation, finiteness on the self, pure awareness principle.

Verse 18 (b) :

स्वप्नो भवत्यस्य विभक्त्यवस्था
स्वमात्रशेषेण विभाति यत्र ।
स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्
कालीननानाविघवासनाभिः ॥ 98 ॥

*svapno bhavatyasya vibhaktyavasthā
svamātraśeṣena vibhāti yatra ।
svapne tu buddhiḥ svayameva jāgrat
kālīnanānāvidhavāsanābhiḥ || 98||*

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it during its waking state. [Verse 98]

Dream State :

- Mind projects impressions gathered in waking state.
- Mind becomes dreamer also.

Verse 19 :

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्षणस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ 100 ॥

*sarvavyāprtikaranam lingamidam syāccidātmanah pumisah |
vāsyādikamiva takṣṇastenaivātmā bhavatyasango'yam || 100 ||*

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached. [Verse 100]

- Self is of nature of consciousness, awareness, knowledge principle.
- It uses the subtle body as an instrument for transactions like a carpenter uses his tools in work.
- The self is ever unattached with the subtle body.

Verse 20 :

अव्यक्तनाम्नी परमेशशक्तिः
अनाद्यविद्या त्रिगुणात्मिका परा ।
कार्यानुमेया सुधियैव माया
यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

*avyaktanāmnī parameśaśaktih
anādyavidyā triguṇātmikā parā ।
kāryānumeyā sudhiyaiva māyā
yayā jagatsarvamidam prasūyate || 108||*

Nescience (Avidya) or Maya*, also called the —Unmanifest,|| is the power of the Lord. It is without beginning; it comprises the three gunas and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.[Verse 108]

- Causal body – also called as Avidya, Maya, Avyakta.
- It is the power of the Lord
- Iva borrows this power for transactions.
- Maya Shakti consists of 3 powers, 3 Gunas – Sattva, rajas, Tamas.
- Maha Shakti of Lord projects the entire cosmos for the benefit of Jivas.

Verse 21 :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भूताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnañpyubhayātmikā no |
sāngāpyanaṅgā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

Definition of Maya :

- Maa is not existent or non existent or both.
- It is seemingly existent, temporarily appearing principle.
- It is invisible, beyond reach of speech or mind.

Verse 22 :

अव्यक्तमेतत्त्रिगुणेर्निरुक्तं
 तत्कारणं नाम शरीरमात्मनः ।
 सुषुप्तिरेतस्य विभक्त्यवस्था
 प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ 120 ॥

*avyaktam etat trिगुणairniruktam
 tatkāraṇam nāma śarīramātmanah |
 suṣuptiretasya vibhaktyavasthā
 pralīnasarvendriyabuddhivṛttih || 120||*

This - Unmanifest,॥ described as a combination of all three Gunas, is the causal-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended. [Verse 120]

- Causal body's special state is the deep sleep state where body and mind are in unmanifest condition and one experiences blankness.

Verse 23 : Q2) What is Atma? (Verses 23 to 27)

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः ।
यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्वुते ॥ 124 ॥

*atha te sampravakṣyāmi svarūpam paramātmanah ।
yadvijñāya naro bandhānmuktah kaivalyamaśnute || 124||*

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation. [Verse 124]

- Supreme self
- By knowledge of Atma, one drops identification with body and mind as self and gets freedom from sorrow in life.

Verse 24 :

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ 125 ॥

asti kaścitsvayam nityamahampratyayalambaranah |

avasthātrayasākṣī sanpañcakośavilakṣaṇah || 125||

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths. [Verse 125]

- Atma is witness of 3 states of the mind + 5 Koshas
- It is distinct from Anatma .
- Eternal substratum, Turiyam for Ego (Vishwa, Tejasa, Prajna) and its experiences.

Verse 25 :

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।
बुद्धितद्वृत्तिसद्भावमभावमहित्ययम् ॥ 126 ॥

yo vijānāti sakalam jāgratsvapnasuṣuptiṣu |

buddhitadvṛttisadbhāvamabhāvamahamityayam || 126 ||

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is - This - the Self. [Verse 126]

- Atma is the knowing principle in all 3 states.
- Known is inert in 3 states, all Vrittis, Jadam.
- Atma is Aware of active mind in waking, passive mind in dream, resolved mind in sleep.

Verse 26 : What is Atma...

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।
यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ 127 ॥

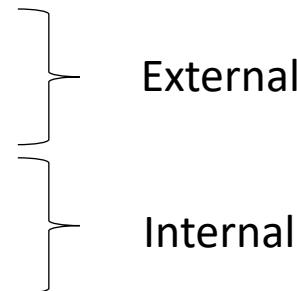
*yah paśyati svayam̄ sarvam̄ yam̄ na paśyati kaścana |
yaścetayati buddhyādi na tadyam̄ cetayatyayam || 127 ||*

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the —Self].[Verse 127]

- Atma is never known by mind, intellect or by sense organs.
- Atma illumines, makes body – mind complex and universe known.

Example :

- Eyes sees all but no one can see their own eyes
- Eyes illumine the world, world can't illumine the eyes
- Atma illumines mind + its functions
- Mind can't illumine Atma - Self



Verse 27 :

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
 सदसदिदमशेषं भासयन्निर्विशेषः ।
 विलसति परमात्मा जाग्रदादिष्ववस्था-
 स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ 135 ॥

*prakṛtivikṛtibhinnah śuddhabodhasvabhāvah
 sadasadidamaśeṣam bhāsayannirviśeṣah ।
 vilasati paramātmā jāgradādiśvavasthā-
 svahamahamiti sāksātsāksirūpena buddheḥ || 135||*

Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. [Verse 135]

- Consciousness is different from Prakrti, matter and its modifications.
- It is the “I” – Sense, self awareness principle in the Jivas.
- It is the substratum for ego, Pramata, doer, enjoyer “I”.
- **It is the nature of knowledge, Jnanam.**
- **Makes gross and subtle universe known in waking and dream.**
- **Rope Snake – Needs substratum = Rope**
- **Ego – I false appearance – need substratum Atma.**

Verse 28 : Q3) What is bondage?

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः
 प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपात्हेतुः ।
 येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या
 पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्धत् ॥ 137 ॥

*atrānātmanyahamiti matirbandha eṣo'sya pumisah
 prāpto'jñānājjananamaranakleśasampātahetuḥ ।
 yenaivāyam vapuridamasatsatyamityātmabuddhyā
 puṣyatyuksatyavati viṣayaistantubhiḥ kośakrdvat ॥ 137 ॥*

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads. [Verse 137]

- Due to ignorance of Atma, one identifies with unreal body – mind, as real.
- One nourishes bondage and preserves it by attachment to sense objects.
- This is bondage.
- It causes rebirth.
- One gets bound like silk worm in its own cocoon woven by its own threads.

Verse 29 : Q4) How bondage comes? Verse 29 to 31

अखण्डनित्याद्वयबोधशक्त्या
स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा
तमोमयी राहुरिवार्कविम्बम् ॥ 139 ॥

*akhaṇḍanityādvayabodhaśaktyā
sphurantamātmānamanantavaibhavam ।
samāvṛṇotyāvṛtiśaktiresā
tamomayī rāhurivārkabimbam || 139||*

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu* covers the sun during a solar eclipse. [Verse 139]

- Veiling power of Maya causes ignorance of ones nature.
- It is object of knowledge for Atma in Susupti.

Rahu	Mayas – Veiling power
- Covers the Sun	- Covers the glories of the self. - Eternal, indivisible, one without second

Verse 30 :

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
 अनात्मानं मोहादहमिति शरीरं कलयति ।
 ततः कामक्रोधप्रभृतिभिरसुं बन्धनगुणैः
 परं विक्षेपारब्ध्या रजस उरुशक्तिर्व्यथयति ॥ 140 ॥

*tirobhūte svātmanyamalataratejovati pumān
 anātmānam mohādahamiti śarīram kalayati |
 tataḥ kāmakrodhaprabhṛtibhiramum bandhanagunaiḥ
 param vikṣepākhyā rajasa uruśaktirvyathayati || 140||*

When a person's own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of rajas (projecting power), binds the person down with fetters of lust, anger etc. [Verse 140]

- Vikshepa Shakti of Maya – in waking takes place.
- When self is covered, projections begin.
- One identifies the body to be self.
- Lust, Anger, attachment, aversion are the projecting powers of Maya Shakti which holds person in bondage.

Verse 31 :

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम् ॥ 144 ॥

*etābhyaṁeva śaktibhyāṁ bandhaḥ pumsaḥ samāgataḥ ।
yābhyaṁ vimohito deham matvā'tmānam bhramatyayam || 144||*

A person's bondage proceeds from these two "powers." Deluded by them, one mistakes the body for the Self and wanders from life to life. [Verse 144]

- Bondage because of 2 Shaktis of Maya .
- Veiling power and projecting power.
- One mistakes the body as self
- Because of attachment to false ego one Wanders from life to life, taking up several bodies.

Verse 32 : Q5) How bondage perceive?

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो
 रागः पल्लवमन्धु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।
 अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं
 नानाकर्मसमुद्धवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

*bijam saṁsṛtibhūmijasya tu tamo dehātmadhīrankuro
 rāgah pallavamambu karma tu vapuh skandhoo'savah śākhikāḥ |
 agrāṇīndriyasaṁhatiśca viṣayāḥ puṣpāṇi duḥkham phalam
 nānākarmasamudbhavam bahuvidham bhoktātra jīvah khagah || 145 ||*

Ignorance is the seed of the tree of samsara, the worldly existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it. [Verse 145]

Tree	Samsara
<ul style="list-style-type: none"> - Seed - Sprout - Leaves - Water - Trunk - Branches - Twigs - Flowers - Fruits - Bird 	<ul style="list-style-type: none"> - Ignorance - Body identification - Desires - Action - Body - Pranas - Sense Organs - Sense objects - Actions - Soul

Verse 33 : Q6) How to get Moksha? (Verses 33 & 34)

श्रुतिप्रमाणैकमतेः स्वधर्म
निष्ठा तयैवात्मविशुद्धिरस्य ।
विशुद्धबुद्धेः परमात्मवेदनं
तेनैव संसारसमूलनाशः ॥ 148 ॥

*śrutipramāṇaikamateḥ svadharma
niṣṭhā tayaivātmaviśuddhirasya ।
viśuddhabuddheḥ paramātmavedanam
tenaiva saṃsārasamūlanāśah ॥ 148 ॥*

One who has deep devotion to the Scriptures and is firmly established in one's own duties (swadharma)—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is Samsara destroyed, root and branch.[Verse 148]

Steps :

- Have devotion to scriptures.
- Do duty, Svadharma.
- Will purify mind.
- Realise the supreme self.
- Destroy Samsara in its roots.

Verse 34 :

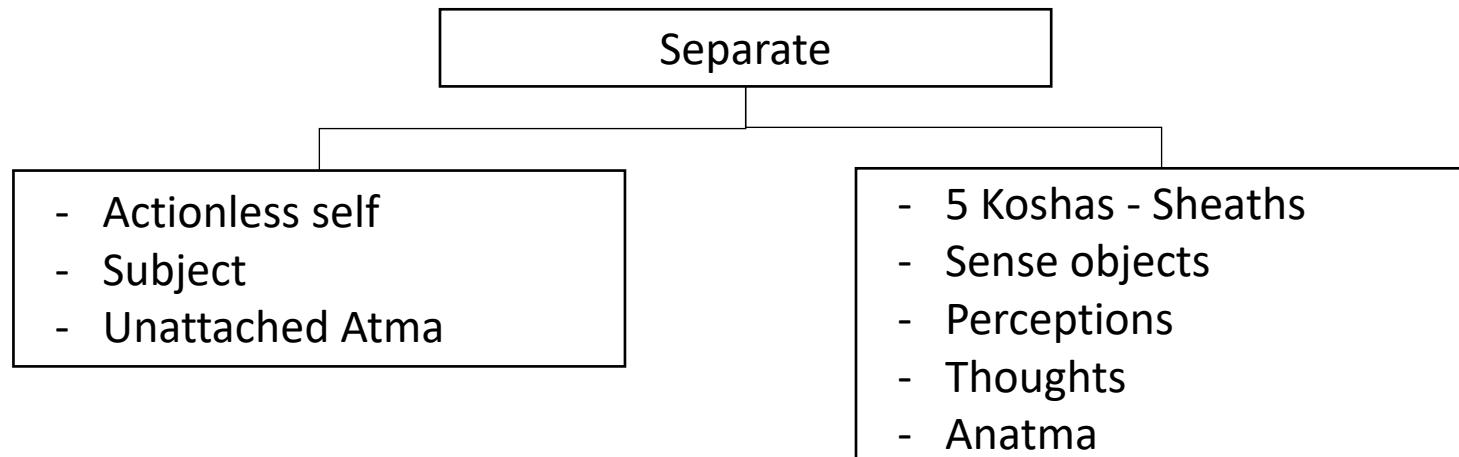
मुञ्जादिषीकामिव दृश्यवर्गात्
 प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।
 विविच्य तत्र प्रविलाप्य सर्वं
 तदात्मना तिष्ठति यः स मुक्तः ॥ 153 ॥

*muñjādiṣīkāmiva drśyavargat
 pratyañcamātmānamasangamakriyam ।
 vivicya tatra pravilāpya sarvam
 tadātmanā tiṣṭhati yaḥ sa muktaḥ ॥ 153 ॥*

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, actionless Self—like the enveloping sheaths separated from the tender core of the munja grass—is free, for having merged everything with the Self, that person remains ever established in It. [Verse 153]

Example :

- Reach the core of Munja Grass by separating the sheaths covering it.



Once separation is done :

- Claim I am the pure Atma and abide in it.

Verse 35 : Q7) How to discriminate self from 5 Koshas? (Verses 35 to 50)

देहोऽयमन्नभवनोऽन्नमयस्तु कोशः
चान्नेन जीवति विनश्यति तद्विहीनः ।
त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः
नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

*deho'yamannabhavano'nnamayastu kośah
cānnena jīvati vinaśyati tadvihīnah ।
tvakcarmamāṁsarudhirāsthipuriṣarāśih
nāyam svayam bhavitumarhati nityaśuddhabh ॥ 154 ॥*

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self. [Verse 154]

- Annamaya – Verse 35, 36
- 5 Koshas.
- Annamaya Kosha
- Gross – Body – Annamaya
- Made up of food.
- Consists of Skin, flesh, blood, bones and filth.
- Temporary house for the resident Jiva to experience joy and sorrow.
- It can't be the ever existent, pure self.

Verse 36 :

पूर्वं जनेरधिमृतेरपि नायमस्ति
जातक्षणः क्षणगुणोऽनियतस्वभावः ।
नैको जडश्च घटवत्परिदृश्यमानः
स्वात्मा कथं भवति भावविकारवेत्ता ॥ 155 ॥

*pūrvam janeradhimṛterapi nāyamasti
jātakṣanah kṣaṇaguṇo'niyatasyabhāvah |
naiko jadaśca ghaṭavatparidṛśyamānah
svātmā katham bhavati bhāvavikāravettā || 155||*

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things? [Verse 155]

Self	Body
<ul style="list-style-type: none"> - Witness of changes in the body - One 	<ul style="list-style-type: none"> - Born – dies - Inert like any object in creation - Many bodies are there as per number of Jivas.

Verse 37 :

नैवात्मापि प्राणमयो वायुविकारे
 गन्ता ॥ गन्ता वायुवदन्तर्बहिरेषः ।
 यस्मात्किञ्चित्क्वापि न वेत्तीष्मनिष्टं
 स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

*naivātmāpi prāṇamayo vāyuvikāro
 gantā "gantā vāyuvadantarbahiresah ।
 yasmātkiñcitkvāpi na vettīṣṭamaniṣṭam
 svam vānyam vā kiñcana nityam paratantrah ॥ 166 ॥*

The vital-air-sheath cannot be the Self because it is a modification of air (vayu). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self. [Verse 166]

Pranamaya Kosha :

Prana	Self
<ul style="list-style-type: none"> - Modification of Vayu – external air - Inert, can't know joy and sorrow of mind. - Depends on self to exist. 	<ul style="list-style-type: none"> - Knowing principle - Knows Joys and sorrow in the mind. - Independent

Verse 38 :

मनोमयो नापि भवेत्परात्मा
 ह्याद्यन्तवत्त्वात्परिणामिभावात् ।
 दुःखात्मकत्वाद्विषयत्वहेतोः
 द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ 183 ॥

*manomayo nāpi bhavetparātmā
 hyādyantavattvātpariṇāmibhāvāt |
 duḥkhātmaṅkatvādvिषayatvahetoḥ
 draṣṭā hi dṛśyātmatayā na drṣṭab || 183||*

The mental sheath cannot be the supreme self either, for it has a beginning and an end. It is subject to modifications, pain and suffering Characterise it, and it is an ‘Object’ of cognition. The subject can never be identified with the ‘Object of knowledge’. [Verse 183]

Manomaya Kosha :

Mind	Supreme Self
<ul style="list-style-type: none"> - Has beginning, end - Subject to modifications – of pain, suffering - Object of cognition - Object of knowledge. 	<ul style="list-style-type: none"> - Nityaha, eternal - Ever free - Subject - Absolute knowledge.

Verse 39 :

अनुब्रजच्चत्प्रतिविम्बशक्तिः
 विज्ञानसंज्ञः प्रकृतेर्विकारः ।
 ज्ञानक्रियावानहमित्यजस्तं
 देहेन्द्रियादिष्वभिमन्यते भूशम् ॥ 185 ॥

*anuvrajaccitpratibimbaśaktih
 vijñānasañjñah prakṛtervikārah ।
 jñānakriyāvānahamityajasram
 dehendriyādiṣvabhimanyate bhrśam || 185||*

Accompanied by a reflection of the light of cit, the intellectual sheath is a modification of Prakrti. It is endowed with the function of knowledge and is always completely identified with the body, sense organs and so on. [Verse 185]

Intellect	Self
<ul style="list-style-type: none"> - Inert, Prakrti, Matter - Has reflected consciousness - Identified with body, senses as doer, enjoyer. 	<ul style="list-style-type: none"> - Chaitanyam - Original consciousness - Non-doer, non enjoyer

Verse 40 and 41 :

अनादिकालोऽयमहंस्वभावो
जीवः समस्तव्यवहारवोद्धा ।
करोति कर्माण्यपि पूर्ववासनः
पुण्यान्यपुण्यानि च तत्फलानि ॥ 186 ॥

*anādikālo'�amahamsvabhāvo
jīvalḥ samastavyavahāravodbhā ।
karoti karmāṇyapi pūrvavāsanah
puṇyānyapuṇyāni ca tatphalāni || 186||*

भुङ्कते विचित्रास्वपि योनिषु ब्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः ।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ 187 ॥

*bhuṅkte vicitrāsvapi yoniṣu vraja-
nnāyāti niryātyadha ūrdhvamesaḥ ।
asyaiva vijñānamayasya jāgrat-
svapnādyavasthāḥ sukhaduhkhabhogāḥ || 187||*

It is without beginning, is of the nature of the ego and is called the ‘Jiva’, which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous Vasanas and experiences their results. It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states and the experiences of Joy and sorrow, belong to this intellectual sheath. [Verse 186 and 187]

Verse 40 : Ego

- False Jiva
- Identifies with body as “I”
- Performs good and bad actions as dictated by Prarabda and Vasanas.

Verse 41 : Ego

- Comes in waking, goes off in sleep.
- Takes new bodies
- Goes up and down.
- 3 states belong to Ego I, mind – Intellect with reflected consciousness.

Verse 42 :

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।
 विकारित्वाज्जडत्वाच्च परिच्छन्नत्वहेतुतः ।
 दृश्यत्वाद्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ 206 ॥

*ato nāyam parātmā syādvijñānamayaśabdabhāk |
 vikāritvājjadatvācca paricchinnatvahetutah |
 drśyatvādvyabhicāritvānnānityo nitya iṣyate || 206||*

For the following reasons, the intellectual Sheath which we have so far spoken of, cannot be the supreme self. It is subject to change, it is inert and insentient, it is limited, it is an object of the senses and it is not constant. A mortal, perishable thing, indeed, cannot be said to be the immortal, imperishable Atman. [Verse 206]

Why intellect – not self?

Intellect	Self
<ul style="list-style-type: none"> - Changes - Inert - Insentient - Limited - Object of senses - Mortal, perishable 	<ul style="list-style-type: none"> - Changeless - Sentient - Infinite - Subject - Immortal, imperishable

Verse 43 :

आनन्दप्रतिविम्बचुम्बिततनुवृत्तिस्तमोजृम्भिता
स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।
पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं
सर्वो नन्दति यत्र साधु तनुभून्मात्रः प्रयत्नं विना ॥ 207 ॥

*ānandapratibimbacumbitatatanurvṛttistamojṛmbhitā
syādānandamayah priyādigunakah svēṣṭārthalābhodayah |
punyasyānubhave vibhāti kṛtināmānandarūpah svayam
sarvo nandati yatra sādhu tanubhūnmātrah prayatnam vinā || 207 ||*

The Anandamaya Kosha (Bliss sheath) is that modification of nascence which is kissed by a reflection of the Atman, which is bliss absolute. Pleasure and so on, are its attributes and it springs into expression when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, without the least effort, derives great Joy from it. [Verse 207]

Ananda Maya Kosha :

- Has reflection of consciousness.
- Has grades of Ananda, Priya, Moda, Pramada.
- Relative states of pleasure when agreeable objects manifest.
- Experienced not experiencer.

Verse 44 :

नैवायमानन्दमयः परात्मा
 सोपाधिकत्वात्प्रकृतेविकारात् ।
 कार्यत्वहेतोः सुकृतक्रियाया
 विकारसंघातसमाहितत्वात् ॥ 209 ॥

*naivāyamānandamayaḥ parātmā
 sopādhikatvātprakṛtervikārāt ।
 kāryatvahetoh sukṛtakriyāyā
 vikārasaṅghātasamāhitatvāt || 209 ||*

Nor can the Anandamaya Kosha be the supreme self because it has attributes which are ever changing. It is a modification of Prakirti. It is created as the result of good Actions of the past and it lies embedded in the other sheaths which are in themselves all modifications.
 [Verse 209]

Ananda Maya not self :

Anandamaya Kosha	Self
<ul style="list-style-type: none"> - Has attributes, Saguna - Modification of matter - Punya Papam manifestations 	<ul style="list-style-type: none"> - Attributeless, Nirguna - Consciousness

Verse 45 :

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।
 अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।
 सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ 211 ॥

*yo'�amātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ ।
 avasthātrayasākṣī sannirvikāro nirañjanah ।
 sadānandaḥ sa vijñeyah svātmatvena vipaścita ॥ 211 ॥*

This Atman is self effulgent and distinct from the five sheaths. It is the witness of the three state, is real, is without modifications, is unsullied and bliss everlasting. The wise man should realise it as his own self. [Verse 211]

Atma not Panchakosha :

5 Koshas	Atma
<ul style="list-style-type: none"> - Dependent on Atma - Can't know themselves - Come and go in 3 states of the mind. - Modifies - Sullied, ephemeral joy 	<ul style="list-style-type: none"> - Exists independently - Knowing factor - Witness of 3 states - Changeless - Unsullied - Eternal bliss

Verse 46 :

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशोष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपरिचिता ॥ 212 ॥

śiṣya uvāca |

mithyātvena niṣiddheṣu kośeṣveteṣu pañcasu |

sarvābhāvam vinā kiñcinna paśyāmyatra he guro |

vijñeyam kimu vastvasti svātmanā"tmavipascitā || 212||

The Sishya asked, “After negating these five sheaths as unreal, I find nothing but an absence of everything, O revered teacher! By which entity then, should the wise man, realise his oneness with the Atman? [Verse 212]

Students question :

- After negating 5 Koshas, I find nothing, blankness, absence of everything.
- How then, should oneness be realised with Atman?
- Question asked by “Ego I”.

Verse 47 :

श्रीगुरुरुवाच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ 213 ॥

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214 ॥

śrīgururuvāca ।

satyamuktam tvayā vidvannipuno'si vicāraṇe ।

ahamāddivikārāste tadabhāvo'yamapyanu || 213||

sarve yenānubhūyante yaḥ svayam nānubhūyate ।

tamātmānam veditāram viddhi buddhyā susūkṣmayā || 214||

The guru answered, “Rightly have you spoken, O learned one ! You are indeed clever in your ability to discriminate. Through an extremely subtle intellect realise the Atman, the knower, to be that by which all modifications like the ego, as well as their absence during deep sleep are perceived but which itself is not perceived”. [Verse 213 and 214]

Atman is the knower which perceives

Ego - I

Non Ego I

- Status of mind in waking and dream

- Status of mind in sleep

- Atma is never perceived by itself.
- Perception requires mind and sense organs.

Verse 48 :

तत्साक्षिकं भवेत्तत्तद्यद्यदेनानुभूयते ।

कर्त्त्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ 215 ॥

tatsāksikam bhavettattadyadyadyenānubhūyate |

kasyāpyanānubhūtārthe sākṣitvam nopayujyate || 215 ||

That which is witnessed by something else has the latter as its witness. When there is no entity to witness a thing, we cannot say that it has been witnessed at all.[Verse 215]

- Atma is absolute witness.
- Ego I – Pramata is relative witness of objects in waking and dream.

Verse 49 :

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते
 प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।
 नानाकारविकारभागिन इमान् पश्यन्नहं धीमुखान्
 नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ 217 ॥

*jāgratsvapnasuṣuptiṣu sphuṭataram iyo'sau samujjṛmbhate
 pratyagrūpatayā sadāhamahamityantah sphurannaikadha ।
 nānākāravikārabhāgina imān paśyannahandhīmukhān
 nityānandacidātmanā sphurati tam viddhi svametam hṛdi || 217||*

That which clearly manifest itself in the waking, dream and deep sleep states, That which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, That which witnesses the Ego, the intellect and so on, which are of different forms and modifications, That which is felt as existence knowledge bliss absolute, know this Atman within your heart, as your own self. [Verse 217]

Atma	3 States
<ul style="list-style-type: none"> - Witness of Ego's impressions - Witness of Mind and its functions is the self. - Existence, knowledge, bliss. 	<ul style="list-style-type: none"> - Belongs to Ego – I - Manifest Atma

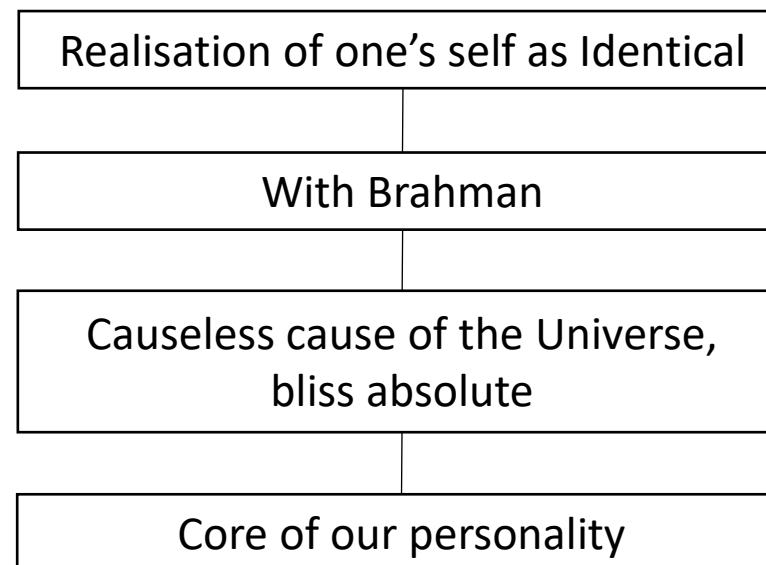
Verse 50 :

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।
येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ 223 ॥

brahmābhinnatvavijñānam bhavamokṣasya kāraṇam |
yenādvitīyamānandam brahma sampadyate budhaiḥ || 223||

The cause for liberation from transmigration is the realisation of one's identity with Brahman. By means of this, wise men attain Brahman, the one without a second, the bliss Absolute.
[Verse 223]

What causes liberation from transmigration? Rebirth?



Verse 51 : Mahavakya Vichara : (Verses 51 to 59)

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

satyam jñānamanantam brahma viśuddham param svataḥsiddham|

nityānandaikarasam prat�agabhinnaṁ nirantaram jayati || 225||

Brahman is existence-knowledge absolute, extremely pure, transcendental, self-existing, eternal, indivisible bliss, not essentially different from the individual Jiva and with no differences within or without. It is ever Victorious! [Verse 225]

What is nature of Brahman?

- Existence, knowledge, bliss
- Pure
- Transcendental
- Self existing
- Eternal
- Indivisible
- With no differences within or without.

Verse 52 :

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३० ॥

*sadbrahmakāryam sakalam sadevam
tanmātrametanna tato'nyadasti ।
astīti yo vakti na tasya moho
vinirgato nidritavatprajalpaḥ ॥ २३० ॥*

So too, the entire universe, being the effect of the real Brahman, can be nothing other than it. It is of the essence of that and it cannot exist apart from that. Anyone who says it does, is Still under delusion and twiddles like one in deep sleep. [Verse 230]

Brahman	Universe
<ul style="list-style-type: none"> - Cause - Independent 	<ul style="list-style-type: none"> - Effect - Product - dependent, lower order of reality

- World cannot exist separate from Brahman.
- Brahman exists also independently without the universe.
- When the universe is perceived we say Brahman is the cause (Example : Gold – Cause of ornament).
- Realising this Brahman as my nature is the final goal of spiritual study.

Verse 53 :

ब्रह्मैवेदं विश्वमित्येव वाणी
 श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।
 तस्मादेतद्ब्रह्ममात्रं हि विश्वं
 नाधिष्ठानाद्विन्नताऽरोपितस्य ॥ 231 ॥

*brahmaivedam viśvamityeva vāṇī
 śrautī brūte'harvaniṣṭhā variṣṭhā ।
 tasmādetadbrahmamātram hi viśvam
 nādhiṣṭhānādbhinnatā"ropitasya || 231||*

Truly, this entire universe is Brahman this is the declaration of the Atharva-Veda. Therefore, this universe is Brahman alone, for a superimposition has no existence independent of its Substratum. [Verse 231]

Brahman	Universe
<ul style="list-style-type: none"> - Substratum for 3 states, Adhishtanam - Like Rope, sand, waker - Brahman is Absolute principle, beyond which there is nothing. 	<ul style="list-style-type: none"> - Superimposition, Adhyasa - Has no existence without substratum - Like Rope Snake, Mirage Water, dream - Relative

Verse 54 :

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।
न च मत्स्थानि भूतानीत्येवमेव व्यचीक्लृप्त् ॥ 233 ॥

*īśvaro vastutattvajño na cāham teṣvavasthitah |
na ca matsthāni bhūtānītyevameva vyaciklṛpat || 233||*

The lord, who knows the secret of all things, has expressly supported this view in his words, “But I do not live in them” “Nor do beings exist in Me”[Verse 233]

- I am not in them, they are not in me.

Gita : Chapter 9 – Verse 4&5

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

**mayā tatamidam sarvam
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāham teṣvavasthitah || 9-4 ||**

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभूत्र च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

**na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛṇna ca bhūtasthō
mamatmā bhūtabhāvanah || 9-5 ||**

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- World appears as Maya Shakti of Brahman.

Verse 55 :

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।
यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ 234 ॥

*yadi satyam bhavedviśvam suṣuptāvupalabhyatām |
yannopalabhyate kiñcidato'satsvapnavanmṛṣā || 234||*

If the universe were true, it would have been perceived even in the deep sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. [Verse 234]

- Waking universe is perceived only in waking state.
- It is not perceived in dream or sleep state.
- Dream universe not perceived in waking.
- Hence waking state is an appearance like dream state, Mithya.

Verse 56 :

अतः पृथग्नास्ति जगत्परात्मनः
 पृथक्प्रतीतिस्तु मृषा गुणादिवत् ।
 आरोपितस्यास्ति किमर्थवत्ताऽ-
 धिष्ठानमाभाति तथा ऋमेण ॥ 235 ॥

*ataḥ prthaññāsti jagatparātmanah
 prthakpratītistu mṛṣā gunādivat |
 āropitasyāsti kimarthavattā'-
 dhiṣṭhānamābhāti tathā bhramena || 235||*

Therefore, the world does not exist independent of the supreme self and like ‘Qualities’ the notion of its separateness is false. Can a superimposition have any meaning apart from its own substratum? Through delusion, it is the substratum itself which appears like that. [Verse 235]

- World – is Mithya, appearance.
- Depends on Brahman for existence.
- World exists independently is a misconception, delusion.
- Brahman is substratum, like Rope, has absolute existence.

Verse 57 and 58 :

तत्त्वंपदाभ्यामभिधीयमानयोः
ब्रह्मात्मनोः शोधितयोर्यदीत्थम् ।
श्रुत्या तयोस्तत्त्वमसीति सम्यग्
एकत्वमेव प्रतिपाद्यते मुहुः ॥ 241 ॥

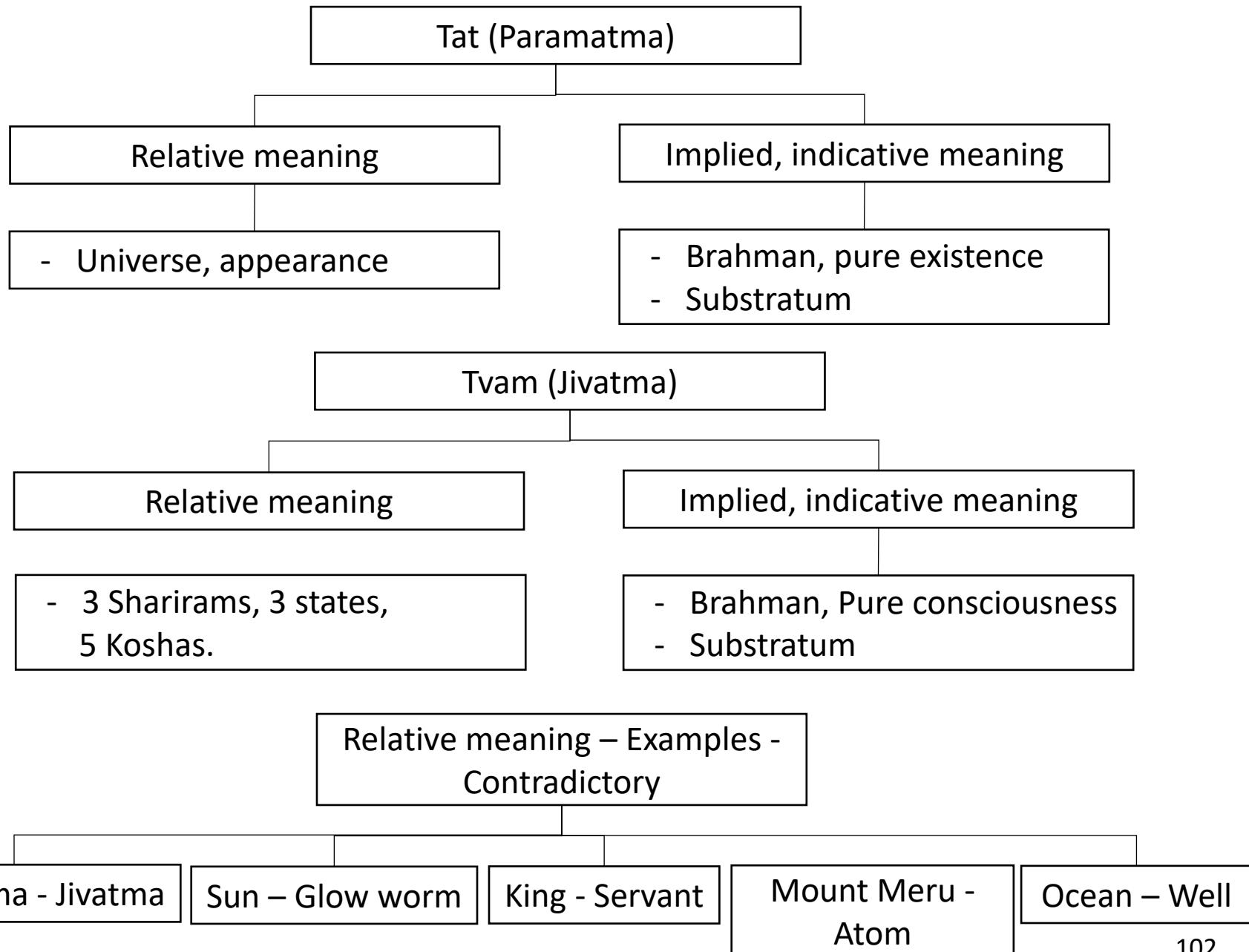
*tattvampadābhyaṁabhidhīyamānayoḥ
brahmātmanoḥ śodhitayoryadītttham |
śrutyā tayostattvamasīti samyag
ekatvameva pratipādyate mubuh || 241||*

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः
निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।
खद्योतभान्वोरिव राजभृत्ययोः
कूपाम्बुराश्योः परमाणुमेवोः ॥ 242 ॥

*aikyam taylorlaksitayorna vācyayoh
nigadyate'nyonyaviruddhadharmiṇoh |
khadyotabhānvoriva rājabhrtyayoh
kūpāmburāśyoh paramāṇumervoh || 242||*

If Sruti in her maxim ‘That thou art’, repeatedly establishes the identity of Brahman and Jiva, indicated by the term ‘That’ (tat) and ‘Thou’ (Tvam) respectively, then stripping these terms of their relative associations, their implied but not literal meanings are to be inculcated. For they are of contradictory attributes like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and the Atom. [Verse 241 and 242]

Aikyam – Asi Padartha :



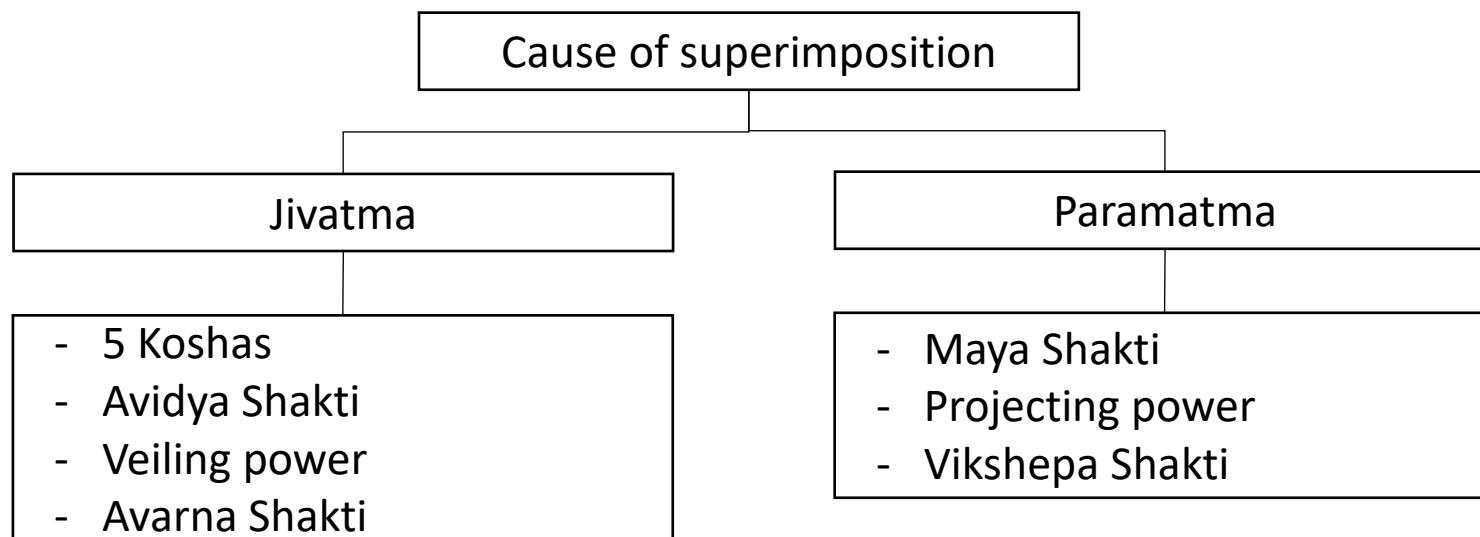
Verse 59 :

तयोर्विरोधोऽयमुपाधिकलिपते
 न वास्तवः कश्चिदुपाधिरेषः ।
 ईशस्य माया महदादिकारणं
 जीवस्य कार्यं शृणु पञ्चकोशम् ॥ 243 ॥

*taylorvirodho'yanupādhikalpito
 na vāstavaḥ kaścidupādhiresah ।
 īśasya māyā mahadādikāraṇam
 jīvasya kāryam śṛṇu pañcakośam || 243||*

The difference between them is only created by Superimposition and is not real. The conditioning in the case of Ishvara is Maya or Mahat and so on, and listen, the conditionings in the case of the Jiva are the five sheaths. [Verse 243]

- Why we experience the differences, limitation?



- Transcending the effect of Maya, one crosses Samsara.

Topic V : Indictors of Jeevan Mukta (Verse 60 to 70)

Verse 60 :

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ 428 ॥

brahmātmanoh śodhitayorekabhāvāvagāhini |

nirvikalpā ca cinmātrā vṛttib prajñeti kathyate |

susthitā'sau bhavedyasya sthitaprajñah sa ucyate || 428||

The sort of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure knowledge, is called the illumination. One who has this steady illumination is known as a Man of steady wisdom.
[Verse 428]

Jeevan Mukti :

- One who has the steady wisdom of the Brahman, Advaita principle is free from all limitations.
- He has the Aikya Bavana throughout life.
- Never mistakes body as the self.
- Identity is free of duality, pure knowledge, Chaitanyam.
- One who abides in Brahman is man of steady wisdom.

Verse 61 :

शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ 431 ॥

śāntasamīsārakalanah kalāvānapi niṣkalah |

yasya cittam viniścintam sa jīvanmukta iṣyate || 431||

He whose concern about the world has been stilled, who has a body consisting of parts, yet is without parts, whose mind is free from anxiety, he is considered a Jivanmukta. [Verse 431]

- No concerns or anxieties about the world.
- Identified with divisionless Brahman as self.
- Jeevan Mukta.

Verse 62 (a) :

वर्तमानेऽपि देहेऽस्मिन्छायावदनुवर्तिनि ।

अहन्ताममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ 432 ॥

vartamāne'pi dehe'smiñchāyāvadanuvartini |

ahantāmamatā'bhāvo jīvanmuktasya lakṣanam || 432||

The absence of the ‘I’ and ‘mine’ concepts even in this body which persists like a shadow, this is the indication in a Jivanmukta. [Verse 432]

- Free of I and mine notions, which keep coming and going, because of Prarabdha.
- “Ego I” is like the Shadow, appears when body is perceived.

Verse 62 (b) :

अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम् ॥ 433 ॥

atītananusandhānam bhavishyadavicāraṇam |

audāśinyyamapi prāptam jīvanmuktasya lakṣanam || 433||

No thought for the enjoyments of the past, no thought for the future and indifference even for the present, this is the indication of a Jivanmukta. [Verse 433]

- Does not think of past guilts, future anxieties, and indifferent to present happenings.

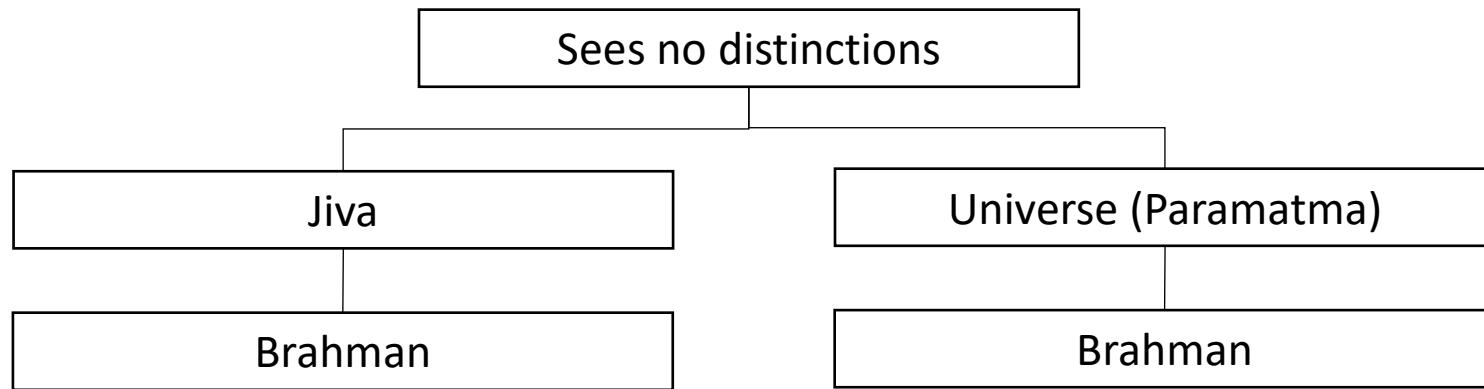
Verse 63 :

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ 440 ॥

*na pratyagbrahmañorbhedaṁ kadāpi brahmaśargayoh
prajñayā yo vijānāti sa jīvanmuktalakṣaṇaḥ || 440||*

Through knowledge, he who never distinguishes between the Jiva and Brahman and between the universe and Brahman, is indicated as a Jivanmukta. [Verse 440]



- There is only one Advaitam Brahman.

‘Kaivalya Upanishad :

मम्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्ब्रह्मस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam |

mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

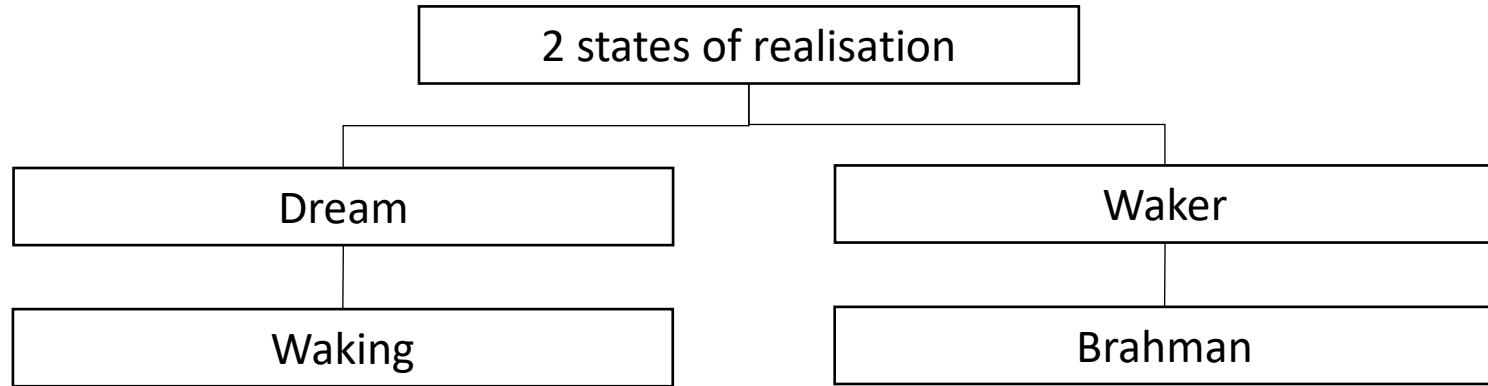
Verse 64 :

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ 448 ॥

*aham brahmeti vijñānātkalpakotisatārjitam |
sañcitatam vilayam yāti prabodhātsvapnakarmavat || 448||*

' I am Brahman', with this realisation, the actions of a hundred Crore cycles come to nought, like the actions in the dream on waking up. [Verse 448]

- By repeated thinking, "Aham Brahma Asmi" past impressions are eliminated.



- Waking up to Turiyam, Brahman, higher state, one drops Sanchita, Prarabda, Agami Karma Phalams which belongs to Ego – I.

Verse 65 :

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ 459 ॥

karmanā nirmito dehah prārabdham tasya kalpyatām |

nānāderātmano yuktam naivātmā karmanirmitah || 459||

The body has been fashioned by Prarabda. So, regard Prarabda as belonging to the body. But it is not reasonable to attribute it to the Self, for the Self is Beginningless and never created as a result of the past actions. [Verse 459]

- Body designed by God's laws of Karma Phalam.



To fulfill Prarabda Karma Phalam.

Self is never created as result of past actions, it is eternal, always exists.

Verse 66 :

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।
 अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।
 अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ 462 ॥

*śarīrasyāpi prārabdhakalpanā bhrāntireva hi |
 adhyastasya kutah sattvamasatyasya kuto janib |
 ajātasya kuto nāśah prārabdhamasataḥ kutah || 462||*

To attribute prarabda even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabda function for something unreal? [Verse 462]

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।
 तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ 463 ॥
 समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।
 न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ 464 ॥

*jñānenājñānakāryasya samūlasya layo yadi |
 tiṣṭhatyayam katham deha iti śaṅkāvato jaḍān || 463||
 samādhātum bāhyadrṣṭyā prārabdham vadati śrutih |
 na tu dehādisatyatvabodhanāya vipaścitām || 464||*

If the effects of ignorance are completely destroyed by Knowledge, how can the body continue to exist? Sruti, from a relative standpoint, postulates the concept of prarabda for the ignorant people who entertain such doubts. The idea of prarabda has been expounded by the Upanishads not for proving the reality of the body etc., for the wise----because the Upanishads are without exception striving to point out the one Supreme Reality. [Verse 463 and 464]

- Superimposition has no existence.
- Prarabda, body, universe are illusions, unreal.
- Brahman – Pure consciousness is unborn, and has no death.
- Prarabda only to explain relative reality of our experiences at Ajnani Level.
- From Jnani Level, he alone exists as Brahman.
- Maya Shakti has no more effect on a Jnani.

Verse 67 :

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।
संसिद्धः सम्मुखं तिषेन्निर्विकल्पात्मनाऽऽत्मनि ॥ 478 ॥

svānubhūtyā svayam jñātvā svamātmānamakhaṇḍitam |
samsiddhah sammukham tiṣṭhennirvikalpātmanā"tmani || 478||

Knowing his own absolute self through Realisation, becoming perfect, a man should stand face to face before the Atman, with mind free from all concepts of dualism. [Verse 478]

- When one can stand free of the impressions coming and going in the mind, one can stand as Atman and realise oneness with Brahman, not otherwise.
- This is called state of Jeevan Mukta.

Chandogya Upanishad :

यत्र नान्यतपश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यतपश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मत्य् स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycchṛṇotyanadvijānāti
tadalpaṁ yo vai bhūmā tadamṛtamatha yadalpaṁ
tanmartym sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

Verse 68 :

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ 517 ॥

sarvātmako'ham sarvo'ham sarvātīto'hamadvayaḥ |

kevalākhaṇḍabodho'hamānando'ham nirantaraḥ || 517||

I am the Universal, I am all in all, I am transcendent and non-dual, I am absolute, indivisible knowledge, I am Bliss and eternal am I. [Verse 517]

Final Realisation :

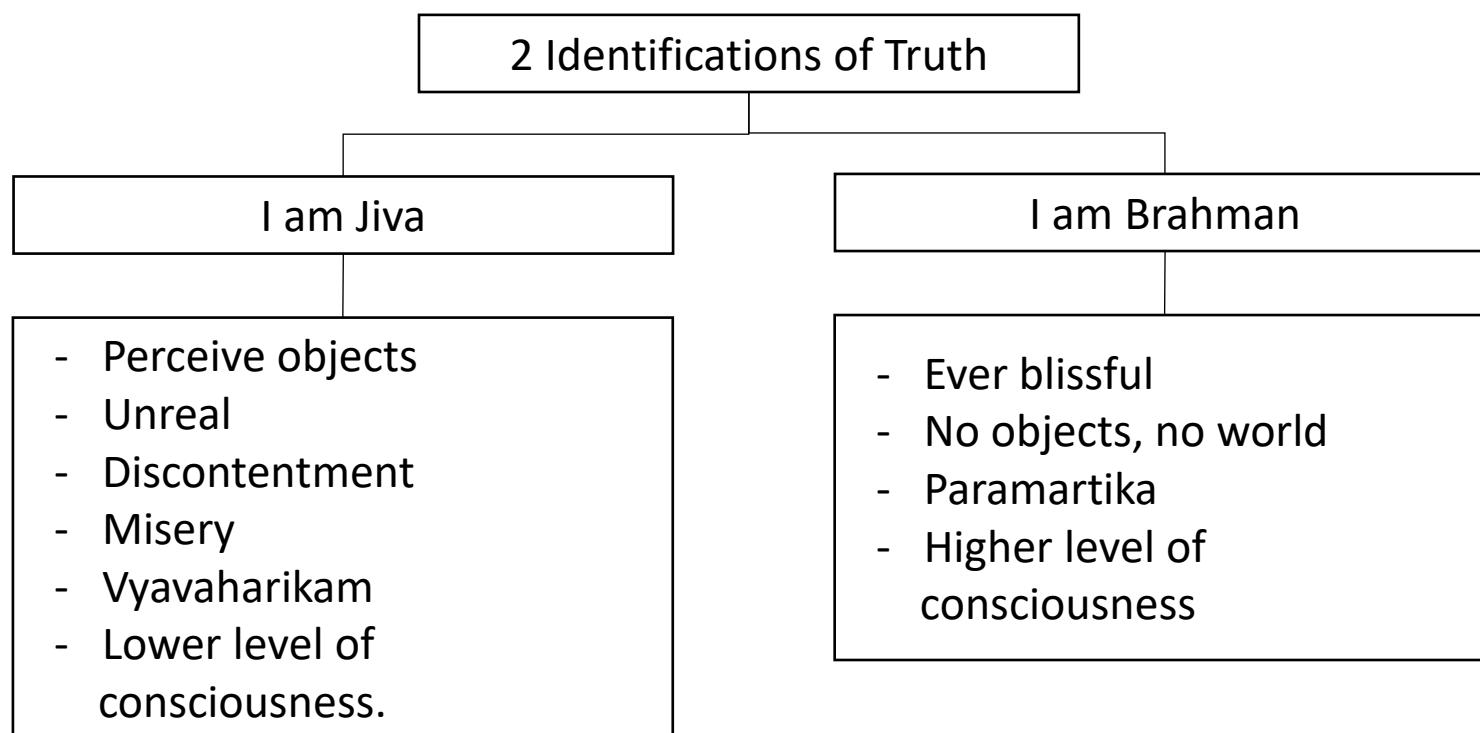
- I am all
- Transcendent
- Non dual
- Absolute
- Indivisible
- Knowledge
- Bliss
- Eternal
- A Jeevan Mukta realizes all these as his own Characteristics, not there is a Brahman with these indicators.

Verse 69 :

असत्पदार्थानुभवेन किञ्चन्
 न ह्यस्ति त्रृप्तिर्न च दुःखव्याहानिः ।
 तदद्वयानन्दरसानुभूत्या
 त्रृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ 524 ॥

asatpadārthānubhavena kiñcin
 na hyasti trptirna ca duḥkhahāniḥ ।
 tadvayānandarasānubhūtyā
 trptaḥ sukham tiṣṭha sadātmaniṣṭhayā ॥ 524 ॥

In the Perception of object unreal, there is neither the slightest contentment nor the cessation of misery. Therefore, content in the Realisation of the essence of non-dual bliss, remain happy, ever identified with the self.[Verse 524]



Verse 70 :

हितमिदमुपदेशमाद्रियन्तां
विहितनिरस्तसमस्तचित्तदोषाः ।
भवसुखविरताः प्रशान्तचित्ताः
श्रुतिरसिका यतयो मुमुक्षवो ये ॥ 580 ॥

hitamidamupadeśamādriyantām
vihitanirastasamastacittadoṣāḥ ।
bhavasukhaviratāḥ prasāntacittāḥ
śrutirasikā yatayo mumukṣavo ye || 580||

May those men appreciate these salutary teachings, who are seekers after liberation, who have cleansed themselves of the taints of the mind by observing the prescribed methods, who have a distaste for worldly enjoyments, who have serene minds and who take a delight in the Scriptures. [Verse 580]

Conclusion :

- Purify mind.
- Reject world for getting happiness.
- Vivekchudamani Explains clearly why 3 bodies, 5 Koshas, 3 states, are not self.
- Abiding in Brahman and being ever free is Jeevan Mukta.
- Study these 70 verses again and again till you realise your eternal status as Jeevan Mukta.

**OM POORNAMADAH POORNAMIDAM
POORNAATH POORNA MUDACHYATE
POORNASYA POORNA MADAAYA
POORNAME VAAVA SISHYATE
OM SHANTI SHANTI SHANTI HI**

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.